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SAMUEL GREEN.

BY JOSEPH S. ROPES, BOSTON, MASS.

SAMUEL GREEN, the immediate predecessor of the present pastor of the Essex Street Church in Boston, was born at Stoneham, a small town nine or ten miles north of Boston, Mass., on the 3d of March, 1792. His father, a farmer and carpenter of small property, but much respected for his industry and integrity, though not a professor of religion, was a punctual attendant on public worship, highly exemplary in all the ordinary moral duties, and ever manifested a deep interest in the education and future welfare of his children. His mother, a plain woman but of excellent judgment, rather uncommon energy of character, and an amiable temper, became decidedly religious a few months only before his birth, and her earnest piety and deep spirituality were apparent to her nearest neighbors. Her son, in mature life, expressed his deep sense of obligation to a pious mother's instructions and influence, as thousands have done before and since, and will continue to do till time shall come to an end. His advantages for early education were moderate, being derived from a common district school, taught from three to six months of the year. On Sabbath evenings he and his brothers and sisters were catechised together by their mother, who was so familiar

with the Assembly's Catechism as never to use a book. Hymns and passages of Scripture were also learned, and the Lord's Prayer repeated then and every night by all. Samuel was fond of study, made good progress at school, and was a favorite with his teachers. His evenings were devoted to arithmetic and mathematics, of which he was particularly fond, and to reading, especially science and history. He was also a great hunter, and usually occupied the early morning hours with his gun and traps.

When he was quite a little boy, a clergyman, laying his hand on his head, expressed the hope that he would grow up to be a good and useful man. This incident stimulated his desire for improvement, and a taste for learning was fostered and developed by the unusual faithfulness of one of his school-teachers. He longed for a liberal education; but, knowing his father's inability to bestow it, he became apprentice to a mason and bricklayer in South Reading, having first ascertained that this business would leave him much leisure for study during four or five months of the year. In this calling he labored diligently, and his evenings and leisure hours were spent in reading or study, or occasionally in in-

structing his fellow-workmen. At school he was very studious and much inclined to critical investigation. He read the Bible much and evidently with profit; and, when other lads were at play, he was always at his books.

At length, about the close of the year 1809, having nearly completed his eighteenth year, after much pondering, he unbosomed himself to his mother, and with her aid to his father, on the subject of obtaining a liberal education. The reply was a prompt and decided negative; but, after much persuasion, his father was induced to accompany him to Andover, where the obstacles in the way of a beginning to Samuel's classical course were so far removed that his father's consent was obtained; and in February, 1810, he commenced the study of Latin at Phillips Academy.

Here he spent about two years and a half under the tuition of the venerable John Adams (father of Rev. William Adams, D. D., of New York), who thus testified concerning him:

"He was kind, dutiful, respectful, very industrious in his studies, and made rapid improvement in them. He was sober-minded and at all times a supporter of good order and wholesome discipline. I do not remember that I ever had occasion to reprove him for any impropriety in his conduct or for neglecting any known duty. He was always in his place in due season, believing punctuality to be an important duty. Though he was not a professor of religion while at the academy, his example and his whole deportment were a constant reproof to all the thoughtless and impenitent around him, and, I may add, to some professors of religion also. . . . He was a good man."

A fellow-student, his sole fellow-boarder in a private family, writes that his diligence was incessant; but that, however deeply engaged in his studies, "he never appeared to grudge the

time appropriated to devotion, although our social religious exercises were often protracted beyond an hour, including the time spent in searching the Scriptures. Of this latter duty we *made a business*. . . . He was a rigid economist of time. He would make even the seasons devoted to exercise tributary to the advancement of his mind. He was accustomed to propose some topic for discussion as we walked, and did his part to keep up a lively forensic debate for mental advantage. He habitually studied till a late hour of the night—*too late for his own welfare*; but, what is less common among students, he was invariably an *early riser*."

In regard to the time and manner of his conversion to God, he was accustomed to say little, being rather solicitous to make his calling and election sure than to gratify the curiosity of others or occupy his own time and thoughts with an experience whose *reality* it was more important to prove than to mark either the date of its commencement, or the peculiar impressions that attended it. He once said to a very dear friend: "If ever I was the subject of a change of heart, I think it was at ———," referring to the time of his preparation for college at Phillips Academy, while under the care of Mr. A., of whose Christian fidelity he ever retained a grateful recollection. Yet he did not publicly profess himself a disciple of Christ till some years after this period, though he left no room in the minds of his friends for doubt that he had sincerely given himself up to God, and resolved to have no other portion in time or eternity. Except in the one point of declining a public acknowledgment of his faith in Christ, consistency marked his course throughout. He was decidedly for God and no other. His literary pursuits were prosecuted with diligence, not that he might become a great man, but an able man in expounding the Scrip-

tures. His daily deportment in the family circle, in the company of his associates, in the religious meeting, and in all situations, carried with it conviction to every mind that his heart was set on heaven, and that his feet were bearing him onward to the paradise of God.

In August, 1812, he entered Harvard University, which was near his paternal home, and afforded more facilities and aids to studious and indigent young men than any other at that time; for the American Education Society was not yet in existence. Of all these benefits, by the kindness of the faculty, he had the full advantage. His rank was among the first two or three of his class, and he excelled particularly in mathematical and metaphysical studies.

In the winters of his first three college years he taught schools, two or three months each, in Cambridge and Stoneham, and displayed a remarkable tact for the employment, preferring to lead rather than drive, to elevate rather than to mortify or crush his pupils. At the college meals he with others served at table as an equivalent for their board, and ate his own meals after the officers and the mass of the students had retired. Here was conspicuous his power at argument and his unflinching resources in defending the faith once delivered to the saints. The "Saturday Evening Society," a sort of conservative association, founded some years before by Newell, the missionary, and a few of his associates, then in college, had been on the verge of extinction, a solitary individual having become the depositary of its archives and library. It was resuscitated, by Mr. Green and a few others, and their meetings and religious influence were greatly blessed.

In June, 1813, he was attacked with the measles and returned home, where his mother, after nursing him with devoted care, took the disease and died

on the 5th of July. As soon as his health was sufficiently restored he returned to college, and prosecuted his studies with unremitting assiduity till July, 1815, near the close of his junior year, when his constitution, naturally athletic and enduring, gave way to the effect of sedentary habits and mental labor. A severe fever entirely prostrated his strength, and for a time the use of his mental faculties was nearly suspended; nor did he ever regain the fullness of animal life and buoyancy of spirits which had previously characterized him. At length he began slowly to improve, and though he did not resume his college studies, he received his degree of bachelor of arts in August, 1817, a year after the graduation of his class. In November, 1817, with health still enfeebled, he entered the Theological Seminary at Andover. Here he found a congenial atmosphere, and, though unable to pursue the full course of its duties, he improved every opportunity not only of acquiring knowledge, but of promoting the spiritual welfare of all around him. On the 2d of March, 1817, he publicly "united himself with the church of God." In his statement of religious experience he remarks: "No particular acts of gross impiety terrified me, but it was a wicked, rebellious heart which had been opposed to God all my life long. . . . But the guilt which seemed to me the heaviest and the darkest arose from my rejection of Christ. . . . However, I did not at this time feel in my soul any of the joys of pardoned guilt. This conviction continued in different degrees for a number of months. At length I felt less distress, but no inward consolation, no comfort from the promises of the gospel; but I had a clearer view of myself, of my vileness, and of the holy character of God, and of the glorious plan of salvation by Jesus Christ. God did not shine into my soul with that

flood of light and joy with which I believe he usually does when a soul is brought from darkness to light. I enjoyed little or no hope till within the past year. . . . I acknowledge I now am far from certain whether I have ever been born again. . . . But I will, through the assistance of divine grace, put all my confidence in Him who pitieth our weaknesses, and remembereth that we are dust."

Let modern converts take encouragement and instruction from these experiences of an eminent saint.

After spending a year at Andover, he became satisfied that his health would not permit him to prosecute his studies advantageously, and accepted a pressing invitation to become a tutor in Bowdoin College, Maine, where he continued nearly two years, till 1819, still prosecuting his theological studies so far as practicable under the direction of President Appleton. Here his influence on the moral character of the college was of the highest value. An amusing instance of his tact in dealing with an indolent and refractory class is thus described by one of their number :

"He met us in the morning for recitation immediately after prayers. The lesson went off triumphantly, and a moderate encomium from Mr. Green threw the class into an ecstasy. The next morning the lesson was not quite as well prepared in three or four instances, and in one there was an entire failure. Mr. Green knew his man ; he took him up before the class, and, to use the vulgar phrase then in vogue, literally 'peeled him all over,' meanwhile reviewing the history of the year in a strain of the most delicate but stinging sarcasm. The offender had no sympathy ; he deserved none. He ingenuously confessed that he deserved none ; while the whole class felt that the rebuke which had been directed to one had been justly intended for nearly all. It was administered most unspar-

ingly ; and yet such was the meek demeanor and evident kindness of the instructor, such his unquestionable character for sincerity, that not an individual dared whisper a complaint. Probably the relations of tutor and student never subsisted more pleasantly than between Mr. Green and ourselves ever afterward till he left. On his making known his purpose to resign, our class unanimously presented him with a very cordial expression of their affection and respect."

Over the morals of the students he watched with personal and paternal fidelity, "bearing about with him daily" a deep and engrossing desire for their salvation. The profane, the intemperate, and the licentious were wont to ascribe to him a sort of ubiquity in detecting their misdeeds ; though they never could point to the slightest deviation from ingenuousness and honor. He lost no opportunity of speaking a word in season for his Master, and would watch for opportunities, and improve them so skillfully and yet so benignantly as to leave in the minds of his pupils "only emotions of love and a sense of obligation."

When he came to Brunswick, the Congregational church there was without a pastor ; and a large and populous village near was almost destitute of religious instruction. Mr. Green, notwithstanding his feeble health, established conference meetings, at which he delivered earnest and powerful addresses to crowded audiences.

He was licensed at Brunswick in 1818, and in 1819 commenced preaching at Topsham, where he was instrumental of much good. At this time were already noticed those striking devotional traits of character for which he was ever afterwards distinguished. He was much in prayer, not only protracting and enjoying his daily services of devotion, but not unfrequently observing *days* of fasting and prayer.

His habits of usefulness, were also forming and his labors in various churches were abundant and acceptable. He speaks of having preached six times in one week without material injury. He received a pressing invitation to settle at Topsham, but preferred returning to Andover for further study.

On the twenty-ninth of May, 1820, he received a call to the charge of the South Church and Parish of Reading, and accepted it July 22. He was ordained September 20, and remained there two years and a half. During his ministry there was a very general revival of religion, which commenced about a year after his settlement, and continued, though with unequal power, till about the time of his departure. Thirty-three persons were received into the church on confession of their faith. Difficulties, divisions, alienations, which had existed before he came, vanished under the influence of his faithful ministrations, and he quickly gained the hearts of all classes of his people. A little girl, four or five years old, said to her mother after a conversation with him, "Mamma, I wish father was a minister, so that he might always talk to me about God as sweetly as Mr. Green does." A lady, whom he had urged to *promise* that she would begin to pray, after long declining and objecting, at last, overcome by his perseverance and out of personal respect to himself, gave the promise, — and, said she, I have prayed from that time to the present. He was always accessible to his people at all times, except those of devotional retirement. Two hours in the forenoon he was obliged to devote to bodily exercise; the remainder of the day and the evening were spent in study (unless meetings prevented), except the latter part of the afternoon, which was usually employed in pastoral visits, in which, however short, the subject of personal

religion was introduced promptly and easily, followed by a short and appropriate prayer.

Though an invalid, he was not accustomed to speak of his infirmities nor to claim indulgences which would always have been cheerfully accorded to him. One day, after applying a large blister to his side, he traveled eleven miles to a ministerial meeting, spending the night away from home!

In October, 1821, he married Louisa Ropes, daughter of Samuel Ropes, of Salem, and younger sister of William Ropes, Esq., now of Boston. They had three children: a son, who died in infancy, and two daughters, of whom one only now survives.

In 1822, the Essex Street Church of Boston became involved in difficulties resulting in its division. The minority took the meeting-house, assumed the debts, and, with the addition of new members from the Park Street and Old South churches, became known thenceforward as the "Union Church," making the *third* Orthodox Congregational church in Boston. It was evidently of the greatest importance to obtain a pastor of high and peculiar qualifications for such a position, and the eyes of all naturally turned to Mr. Green. Though unwilling to interfere with the claims of a sister church, it was felt that the occasion warranted an application, and on the 12th of November, 1822, the Union Church addressed to the church at Reading a request to consent to their pastor's removal to Boston, which met with a decided refusal. Mr. Green himself, however, after long hesitation and consultation with friends, being compelled (by the refusal of his church to consent to a mutual council) to decide for himself, came to the conclusion that his duty called him to Boston, and, in accordance with the original contract of settlement, their connection was terminated by a six months' notice to the parish. The

following touching sentences exhibit the spirit in which his decision was made :

"I have done what I thought was my duty. If I have done wrong, I hope God will pardon the fault. And if any think I have been influenced by mercenary motives, perhaps they will think differently at the all-revealing day. We came together in love — God grant that when we separate, we may do it in love."

On the 15th of February, 1823, he formally accepted the call of the Essex Street or Union Church, and was installed as their pastor, March 26. And here he continued to labor until his earthly labors came to an end. Though always deeply interested in all public religious enterprises, and ready to do his part in helping them forward, his heart was among his own people, and his labors for their welfare were abundant and unwearied. His preaching was characterized by earnestness and impassioned energy, great clearness and simplicity of thought, and above all by deep solemnity and melting tenderness. "Christ crucified" was the Alpha and Omega of his discourses and his conversation. His public devotions displayed a richness of thought, an elevation of spirit, and a depth of emotion which often moved the whole congregation. In the lecture-room he was even more at home than in the pulpit. His interest in the children of his flock was deep and earnest, and he regularly assembled them for catechetical and other instruction. He won the entire confidence of the church and ever secured a ready acquiescence in all his plans and propositions; nor was he slow to propose any measure that seemed to him to be demanded by the exigencies of the times. So deeply was it felt that all his plans were the result of prayer, that, however startling or unusual they might be, no disastrous results were apprehended from them under his direction. It was his peculiar happi-

ness to be able to bring the various talents of the several members of his church into active exercise as occasion required. He proposed and organized a system for the annual visitation of all the church members by committees of two, both male and female. From an admirable but unfinished address to the church on one of these occasions, we can not refrain from transcribing some weighty words not less applicable to us than to them :

"Such a visitation would tend directly to make the church more interested in the spiritual welfare of each other's families; and we are commanded to look, not every man on his own things, but on the things which are another's. You would be enabled to pray with far more interest for each other, and there would be more of a Christian sympathy running through the church.

"It will call the attention of parents to the spiritual condition of their children and household.

"It will impress those who have no religion with a conviction that there is a reality in it, that church membership is not merely a name, and that real Christians care for souls. There is always a tendency in the human heart to lessen the duties, and to do away their importance, connected with a public profession of religion. There is a continual tendency to bring the church down to a level with the world, so that it may be triumphantly said, 'What do ye more than others?' And for a century past there has been a woful decline in our country, so that in a great many churches a profession seems to imply no peculiar duty, except to come to the table of the Lord. But, my brethren, this is not the way to glorify Christ and save souls. This is not the state of things where God pours out his Spirit. It is an impious denial of our Master, and I pray God it may never be witnessed in this church.

"You now see what are some of the results in relation to the Christian, when God pours out his Spirit. He awakes to every duty. All his graces are revived. He walks by faith and not by sight. . . .

"It is the greatest blessing God ever bestows upon a people."

None were admitted to a standing in the visible church during his ministry without a faithful examination of the

reasons of the hope that was in them, and satisfactory evidence of a change of heart and a life of devotion to the service of Christ. The principle long established in the evangelical churches of New England, of admitting no one "suddenly" to the church, or without sufficient time to try the value of religious experience amid the temptations of the world, was steadfastly maintained; and a cordial acknowledgment of the distinguishing doctrines and duties of the gospel, as laid down in the fullest confessions of faith adopted by the orthodox churches, generally, was required. Consequently cases of discipline were comparatively few, but when they occurred they were promptly met; and nothing could surpass the mingled solemnity and tenderness of Mr. Green's dealings with such offenders, or his unflinching adherence to principle in cases of heresy or of doubtful expediency.

While he was thus faithful among his own people, he was not unmindful of the obligation to do good to all men as he had opportunity. He sought out strangers in the city, and watched over their spiritual welfare. In the chamber of sickness and at the bed of death, his ministrations were unwearied; and when affliction visited his people in his absence, his ready pen was employed in the offices of sympathy and consolation. His one ruling passion was the love of usefulness. At home and abroad, in the house and by the way, with friends and with strangers, it was his habitual study to recommend the Saviour of sinners to the affections of all, by the exemplification of his spirit and the enforcement of his instructions. *Uniformity* was a distinguished characteristic of his piety. At all times and in all places he was ready for the work of his Lord; but where no good was to be done, and where he could not be received as an accredited servant of God, nor permit-

ted to speak freely in the name of Jesus, he was not to be found.

But though his piety was thus uniform, it was susceptible of a great increase of fervor, when peculiar circumstances demanded special efforts, or when his fellow-Christians were aroused by any means from slumbers too often indulged, and brought up to the help of the Lord against the mighty. He loved the season of revival. Nor was he one of those who rely on special excitements alone for the increase of the church. Whenever he sowed the good seed of the kingdom, it was in the hope of an early harvest, with the expectation that the Spirit of God would cause it to spring and bring forth fruit without delay. And the result was, that scarcely a single season occurred during his ministry for the admission of members (and these seasons were quarterly), when some individuals were not added to the church. During the eight years of his active ministry in Boston, three hundred and sixty-six were joined to the church under his care. The smallest number was in 1830, when seventeen only were added, the largest (in 1827) was seventy-eight. Three periods of special revival may be considered as the immediate results of his labors, though the last had but commenced in power when his voice was hushed by disease. But in these seasons, when God was signally present to carry home truth to the conscience, his whole soul was drawn forth in holy and irrepressible effort. To his eye and heart heaven was then brought down to earth. By day he was everywhere present to strengthen the hands of his brethren and guide their steps, to pour instruction on the darkened mind, and direct the inquiring to the Lamb of God. By night he trimmed his lamp, and gave the hours usually devoted to repose to his preparations for the sanctuary, or prayed, and wept,

and wrestled with the angel of the covenant till the breaking of day, for a blessing on the thoughtless thousands around him.

Nor did he less rejoice in the Lord and joy in the God of salvation when the tidings reached him, from any quarter, of souls converted and sinners saved. And when the circumstances of his own congregation would permit, he gladly went to the assistance of any brother in the ministry whose hands were filled with labor by a special outpouring of the Spirit, and there devoted himself with singleness of aim to the labors of the pulpit, the inquiry-meeting, or the family visitation, as the exigencies of the case demanded. Nor was it a question with him, whether the place were near or remote, whether the congregation were large or small, enlightened or ignorant, nor whether the pastor were unknown or well known, indigent or wealthy. The cry, "What must we do to be saved?" was alone sufficient to arouse all his energies, cause him to forget his infirmities, and to press forward with quenchless ardor to the scene of action and of triumph.

That his excessive labors, under the pressure of this spirit of devotedness, were the immediate occasion of the failure of his health, there is little room to doubt. A piety so glowing and a zeal so intense, by inevitable consequence, crushed the frail tenement in which it dwelt. His beloved and like-minded successor, Dr. Nehemiah Adams, in a funeral sermon thus described the labors which finally prostrated his strength:

"At the weekly meeting of the pastors of the Congregational churches in this city, in March, 1831, at which the subject of special efforts for a revival of religion had been conversed upon, Mr. Green expressed his determination to enter immediately upon a course of labor to promote that object. The next day he made about thirty visits among his

people, attended morning prayer-meetings during the week, and the next Sabbath preached twice, administered the communion, attended a funeral and a wedding, and held an inquiry-meeting in the evening. And that was the last Sabbath of his public ministration. The organic difficulty in his throat began from that time, accompanied with the prostration of his health and strength."

It is but just to add the statement of the same witness that

"Mr. Green had since borne testimony against efforts so disproportioned to natural strength, and expressed his determination to be more upon his guard against temptation to excessive labor, if God should spare his life. But the evident presence of the Spirit of God among his people, and the hope that God would give him strength for a special effort, constrained him to 'do with his might what his hand found to do.' Surely, if he were 'beside himself, it was for God.'"

Humility was a remarkable and prominent feature of his character; that genuine humility which, while it ignores utterly all self-seeking, is nevertheless too obedient to the word and providence of God, to be swayed by the opinions of others when contrary to its own convictions of duty. However ardent his temperament, such was his self-control that his feelings were rarely if ever allowed to hurry him into an impropriety of expression, nor even so far as to elevate the tones of his voice in conversation. He was patient of contradiction, bore provocations with meekness, and when reviled, reviled not again, never replying to the attacks of a partisan press.

In 1825 a new Orthodox Congregational church was formed as a colony from the three already existing in Boston, and on the 20th of June, Mr. Green delivered an address at the laying of the corner-stone of its meeting-house in Hanover Street, where Dr. Lyman Beecher was afterwards settled. On the 22d September, 1830, he officiated on a similar occasion for the "Shepard Church and Congregation,"

at Cambridge, Mass., of which Rev. N. Adams became the pastor. When the New York American Tract Society was organized in 1825, he was appointed corresponding secretary of the original society, then located at Andover, retaining the same title, and continuing its operations with special reference to New England. He held this office two years, and continued a member of the executive committee till his death. In 1829 he also became a member of the publishing committee at New York, and this office also he retained during his life.

His charity was unbounded. No defects of character called forth his animadversions, except those which already indicated prevailing enmity against God and the revelations of his will, nor even these, farther than they were demanded by his sense of obligation to the Redeemer of lost men. He was naturally affectionate, and this trait naturally made him strong friends. His heart was expansive, generous, and sympathizing. None were too low in the world's esteem to share his smile, if they sought it; and none so elevated as to escape his gentle and salutary rebuke, if they deserved it and were within his reach. He was remarkable for having no personal enemies, as well as for having many ardent friends. He was of a conciliatory disposition, and would not intentionally give occasion to wounded or hostile feeling, nor fail to heal any breach of peace that had been inadvertently made. Men could not be offended with his faithfulness, because affection was so apparent in all his words. During the pendency of his call from Reading to Essex Street, some strong feelings were naturally aroused, and remarks made calculated to wound a conscientious and susceptible mind. On hearing some unpleasant suggestion, he calmly and seriously said, "I have made it a rule never to be angry with my people."

The following beautiful and most truthful description of his devotional character is quoted from the funeral sermon already referred to :

"His prominent characteristic as a Christian minister, the secret of his usefulness and the source of his strength was his spirit of prayer. There was the hiding of his power. In his public devotional performances there was great sublimity and fervor of thought and feeling; sometimes he rose to such a pitch of holy eloquence in his praises of the Saviour and his intercession with God, that the congregation were rapt with wonder. This was the more remarkable from the fact that these sublime and fervent thoughts and expressions belonged to his prayers more than to his sermons; the latter, while they were above mediocrity in this respect, being distinguished rather for plain and earnest exhibition and application of truth than for the highest order of intellectual effort. . . . While he was not deficient in this (latter) respect, he had a large share of emotion: and it was this that enabled him to pray with fervency, and as a prince to have power with God. . . . He was a holy man in private. He carried with him this impression, "Thou God seest me," and seemed to live in the fear of God all the day long. His habit of prayer became a second nature. . . . Prayer was the breath of life to his soul. When therefore, he led the devotions of others, common-place expressions did not fill up his prayers through the want of sufficient emotion to raise his feelings to God. He was so familiar with confession and praise, that he easily rose at once to the heights of adoration, and it was remarkable in him that he sustained the feelings of his fellow-worshippers in this service to its close, and generally raised them as he proceeded, so that when he preached, the feelings of his hearers were softened and predisposed to impression: and hence his success in winning souls to Christ."

Uniform cheerfulness and unvarying kindness marked his intercourse with his family. Though he spent almost all his time in his study when at home, yet few men conversed so much and so freely in their families as he did. All opportunities of doing good within the domestic circle were judiciously and faithfully improved, especially that portion of time devoted to meals.

Then his conversation was uniformly cheerful and rich in instruction.

His method of conducting family worship was highly profitable. It led those who attended on it to study and reflect on the sacred Scriptures; the morning service might well have been called a Bible Class. His custom was to take the Bible, and before reading to offer a short prayer for light to guide, and for the Holy Spirit to sanctify the heart through the truth read. His prayers were very peculiar. There was little of supplication for any or all objects combined, but there was the breathing out of a peaceful spirit in a very soft and gentle yet audible language. There were rarely or never the rapt feelings we sometimes hear poured forth with a loud voice, but the aspirations of a subdued and chastened spirit, uttered with all the meekness and gentleness of a child. The time thus occupied was not longer than usual, or if it was, it did not seem longer. His manner of questioning each one of the family circle on the selection of the day was plain and appropriate: each one read a portion in turn; he followed with short explanatory practical remarks for immediate use; in the prayer that followed every one must have felt that he had an interest that he was remembered before God; that his particular wants were made known to him, who could supply all their need. Even when the day had been spent in manual labor, as many of his days were after the failure of his voice, a stranger at the family altar with him would have supposed that his prayers flowed from a mind and heart which had all the day been employed in heavenly meditations in the closet; would have felt that he was on holy ground, that the voice of praise and thanksgiving and holy joy in God might soon be called to mingle with the voices of praise above.

The whole discipline of his family

was in accordance with the spirit that glowed on the family altar. All was order and regularity, mutual attention and kindness. The combined firmness and mildness of his manner, the known steadiness of his purpose, and the gentleness of his authority, secured ready obedience from the younger members and inspired the confidence and warm attachment of the elder ones. He was a finished model of the affectionate husband, the tender father, and the cordial friend.

His intellectual powers were rather of the solid than the brilliant order. In the course of his education, those pursuits which required close thought and research were his favorite studies. Yet there were not wanting powers of imagination, and he could illustrate his thoughts often happily and strikingly. His apprehension was not remarkably quick; but what he learned was well understood, firmly fixed, and long retained in mind. He could think closely, connectedly, and patiently. His intellectual habits were practical, well fitting him for usefulness, enabling him to adapt himself readily to common minds, and to bring his natural and acquired powers to bear in doing good to those around him. It will be allowed by all who knew him well that in intellectual power he was inferior to few who enter on the same high and holy profession, and that the power he possessed was employed with all, and more than all, the diligence permitted by a due regard to the feebleness of his frame, and with the most hearty consecration to the noblest ends.

In the summer of 1829, he was obliged temporarily to suspend his labors, and retire into the country for the recovery of his voice and the improvement of his general health. He then returned to his duties; but early in 1831 his health failed so suddenly and entirely as to compel his relinquishment of all pastoral work.

The following account, drawn up by himself, is in every aspect too valuable and instructive to be omitted here :

"A hoarse cold, which I took in the month of January, 1831, produced some debility of lungs, from which I have not at any time entirely recovered. For a season, however, I went on to labor as usual; and, as a revival commenced in February, which promised a more glorious result than anything previous, I had my heart unusually drawn out for the conversion of my dear people, and labored more abundantly. I felt, like Jacob, that I could not let the Lord go without a great shower.

"About the middle of March, I felt so much debility about the organs of voice that I suspended my regular pulpit exercises, and only made short exhortations after others had preached, and aided in smaller meetings, and visited considerably, and conversed with inquirers. My meetings for the anxious assumed the deepest interest; and I felt, from time to time, overpowered, and my poor body torn and crushed by my labor in it, and the inexpressible solicitude God gave me for the salvation of the two hundred or three hundred precious souls who met there.

"I labored in this way, amid great bodily sufferings, till the middle of April, when Mr. J. T. [John Tappan] called on me, and said, 'You must quit for a time: it would be tempting God to delay any longer some effort to regain your voice.' He proposed to take me in the stage to Northampton, on Monday morning, to spend three weeks. This was Saturday night. Satisfied of the path of duty, I said I would go.

"At N. I presumed too much on my voice, and gained nothing. In fact the wound had become too deep to be healed in a few weeks.

"From thence I went to Hartford, and experienced great kindness in brother H.'s family something more than two weeks. Consulted Drs. T. and B. The last particularly suggested a voyage; and, in conversation with brother H., the plan of our visiting Europe together was started, without much serious thought that God would open any way for its accomplishment. . . .

"On coming home, much debilitated and rather discouraged, a consultation of Dr. J. with Dr. B. was called. The result of their opinion in writing was that the difficulty was in the muscles of the throat and other parts employed in speaking, and not in any serious affection of the lungs; and that a disuse of the voice, bodily exercise in the air, and freedom from care were the means of recovery,

which might be reasonably hoped for within six months. On learning these circumstances, Mr. J. T. called, and very kindly and generously offered to defray my expenses in a voyage to Europe, — France being particularly named. The exceedingly kind and generous manner of this offer, in connection with Mr. T.'s other numerous expressions of a father's affection, wrought deeply on my heart and that of my dear wife. I want words to express my sense of gratitude to him, and I hope I can say, above all to God. Verily it is God that considereth our frame, and remembereth that we are but dust; that raiseth up friends to His servants in their days of trouble.

"This was about the 25th of April, 1831. I immediately commenced preparations for the voyage. Such was my inability to converse, and the pain which immediately followed on a continued conversation of even ten minutes, and often less, that I was obliged to exclude all company. My dear people were very kind, and exceedingly desirous of conversation with me, as many of them were greatly distressed for the salvation of their souls, and some were beginning to rejoice in hope of the glory of God, who had not enjoyed the opportunity of conversing with me since their minds were thus exercised. Knowing their state of mind, the self-denial I was obliged to exercise, in excluding them, was at times exceedingly distressing to my feelings. But I reflected that I was a worm, and could be of no service to them without the Holy Spirit, and He could work for them deliverance and comfort by another, as well as by me.

"For two Sabbaths it was thought duty that I should not visit the house of God, not from a deficiency of strength to walk, for of this the Lord gave me nearly as much as I had enjoyed in health; but from the necessity I was under of avoiding excitement, and occasions of using my voice. On the last Sabbath, May 15th, before leaving Boston for the purpose of embarking at New York, I attended the house of God all day. I could but magnify the Lord for sustaining me. . . . Dr. W. (Wisner) preached in the afternoon, and read a short farewell communication which I had prepared for my people."

His church had, on the 29th April, with cordial and affectionate sympathy, released him for six months from his charge. On the 20th May he embarked at New York for Liverpool, where he arrived June 24th. Those were not the days of ocean steamers.

From Liverpool he proceeded by railroad, June 29th, to Manchester, thence to Birmingham, Worcester, Gloucester, Bath, and Southampton to the Isle of Wight, and, through Portsmouth, reached London, July 8th. Here he writes :

"Our reception has generally been very cordial, and I see a great opportunity all around me for doing good. . . . Judging from what has fallen under my observation, I must think that the tone of piety and ministerial fidelity is below even the standard which I had supposed. They need a Richard Baxter or a Whitfield to rouse them from the slumbers of formality, to dissipate the chilling influence of pomp and circumstance in the worship of the living God, and bring Christians to feel that their great business on earth is to glorify Christ in saving the souls of men. It is believed, however, that the cause of evangelical truth is gathering strength. There is much inquiry about our revivals, and great interest is felt. They preach on the subject and pray for them; but they have few or no revivals; and the preaching even of the most evangelical ministers is not, so far as I can ascertain, much blessed. Indeed, many of them frankly confess this and lament it. In fact many of them preach and converse enough *about* revivals, but the difficulty is, as it seems to me, they do not go to work with ardent zeal and dependence on the Holy Spirit to press men to immediate repentance. They preach almost entirely to Christians. You would hardly know, from most of their sermons, that there *were* any poor, perishing sinners, momentarily exposed to the wrath of the great and holy God, among their hearers. They do not preach as if they expected to awaken and convert men. There is something like timidity and overweening caution in their exhibitions of divine truth, and this to a greater extent than I expected to find. Till a different mode of preaching and performing pastoral duty is adopted, they may preach about revivals, and publish and pray, but unless the Holy Spirit departs from his usual mode of operation, I fear they will be sadly disappointed. Indeed, some of them have been making these attempts for a long time, and with much desire and expectation, but seeing no fruit they are becoming faithless, and doubting whether our reported conversions are sincere. These views I have drawn from hearing some of the best men in the kingdom; but perhaps a more intimate acquaintance might change them."

On the 20th July he left London, and reached Paris on the 22d, where he passed a few weeks, occupying himself with collecting information on various points of interest to the friends of Zion, and gratifying his curiosity with the examination of whatever monuments of art and genius fell in his way. Health, however, was his primary object, and all his employments were shaped with reference to it.

Of the French people he remarks : "I find myself amidst a very civil people, but they are emphatically *without God*." July 30th he writes in some detail to Mr. Tappan respecting the various openings for usefulness in France by the circulation of religious tracts and Sabbath School books, by the support of domestic missions, and by educating pious young men for the ministry. On the 8th September he left Paris for Brussels, and visited the field of Waterloo two days later; on the 13th proceeded to Antwerp, and thence returned by Ghent and Lille to Paris, remaining till October 5th, when he proceeded to Avignon, Nismes, and by way of Marseilles and Toulon to Genoa, and thence to Leghorn, Pisa, Florence, Rome, and Naples, where he had the good fortune to witness a magnificent eruption of Vesuvius. He next visited the principal cities of Sicily, and made the ascent of Mount Etna. After a detention of more than three weeks at Syracuse, he secured a passage for Malta, where he arrived, Feb. 24th, 1832. Here he found great comfort and enjoyment in a congenial circle of religious friends, and remained till April 29th, when he embarked for Gibraltar, and thence was enabled to continue his voyage without delay to New York, where he arrived June 19th, and after a very short period of repose, proceeded to Boston, and on the following Sabbath met his people, with health, as he hoped, "in some measure improved," but still unable to preach

or to resume his pastoral duties. Their sympathy was unabated, and though their prospects grew darker instead of brightening, they were still prepared to sustain him and patiently wait the further developments of Providence. After a year spent in various experiments at different places in search of health, without satisfactory results, he felt it his duty to request a dismission from his pastoral charge, which was done in a letter dated July 4th. On receipt of this communication the church appointed a day of fasting and prayer, and after full discussion, "reluctantly consented to the measure, which in his solemn sense of duty he had requested of them"; "assuring him of their unabated affection and sincere sympathy in his long-continued indisposition," and presenting him with one thousand dollars as an expression of their sincere affection and sympathy. On the 26th March, 1834, "the solemn and momentous tie which bound a most affectionate people to a pastor who would very gladly have been spent for them, was formally dissolved by an ecclesiastical council called for the double purpose of dissolving this connection and installing over them my beloved brother, Rev. Nehemiah Adams," exactly eleven years after his own installation. The vote of the council by which Mr. Green was dismissed, after an earnest expression of regret at the necessity, and a tribute of affectionate admiration to his character, concludes as follows :

"It is their warmest prayer to the Almighty Physician that his health, which has been so long enfeebled, may yet be restored and confirmed, and that some sphere of usefulness may be opened to him, where, if he is not able to lift up his voice for God, he may devote his talents to the enlargement of the Redeemer's kingdom and the good of mankind.

JOHN CODMAN, *Scribe*."

For six or seven months longer he continued to indulge the hope of ulti-

mate recovery. For a week before his last illness his spirits were unusually good, and the prospect of his being able at no distant time to resume his labors, seemed to give him unspeakable pleasure. It was remarked by those who were then with him, that at evening prayers with his family, it appeared as though he had been all day in prayer with God, his fervor and joy of religious feeling rising far above his ordinary frames of mind. From the time that he was first laid aside from his labors, no murmur and not even a look of discontent escaped him in private. His whole temper of mind in regard to his trial was that of perfect submission and confidence in God. This feeling prepared him to enjoy with a keener pleasure the increasing hope of returning to his labors. It was his intention to go to the West, under medical direction, and with a good prospect, in the opinion of an eminent physician, of speedy restoration to health.

He attended worship at Essex Street on the afternoon of the Sabbath, Oct. 19th, and his friends were struck with his unusually healthful countenance; but before the close of the exercises he was seized with a pain in his side and a chill, from which he could obtain no relief, by any applications made by his friends or physician. At midnight a fever set in, which the physician pronounced a pleurisy or lung fever, but thought it not very serious. In the course of the day following, the pain gradually diminished, and in its place came "a distressing universal development of heat," as he expressed it, from the whole frame. He deemed his attack very serious from its commencement; and, though he said nothing to his brother, at whose house he was, it was evident from his appearance and the manner in which he spoke of it, that he feared a fatal termination. On Monday afternoon his wife arrived. On Wednesday, he called her to his

bedside, and said : " I think the indications of Providence in regard to my disease are such, that we had better fix it in our minds that we are soon to separate. If I do not recover, it will certainly be best ; if I do, it will do no harm ; and I wish you to think of me and speak with this in view. I am a poor, guilty sinner ; but I hope to be saved through the blood of Christ." This he repeated over with great emphasis. After this, his remarks were directed heavenward. He was evidently setting his spiritual house in order and preparing to meet the summons of death. On Thursday, he requested his brother to pray with him, especially for patience and submission and gospel comforts ; said he thought he felt willing to live or die, as God should direct, and that his mind was peaceful and calm. On Friday he seemed easier and better. At noon, feeling too weak to hear singing in his own chamber, he requested an attendant to sit in an adjoining room and sing some hymns on the love of Christ. After three had been sung, he sent word that it was enough. Singing, conversing, seeing strangers and hearing of things of special interest, excited him much, and he could bear them but a little while. His voice was so affected within twelve hours after his attack, that he could converse only in a whisper and in short sentences, with much effort. On Saturday he was not so well, but said that he felt peaceful ; the Saviour appeared near and precious. Speaking of the prospect of death as not terrible to those who are prepared to leave this world, and of the shortness of the parting, he said, " And then — heaven is so glorious ! " On the following Monday his wife was seized with alarming symptoms, which settled into a pleurisy that confined her to her bed, in the same room with her husband. On Sunday, Nov. 2, his mind began to wander for a time, but from Tuesday,

the 4th, his reason was perfect until life was extinct. His disease, after a temporary abatement, resumed its course, and on Thursday, Nov. 20th, the weary struggle came to a close. While the hand of death was on him, he responded earnestly, as his failing breath permitted, to the comforting texts of Scripture repeated by his friends. Once he exclaimed, " Lord Jesus ! how long in coming ! " and again, just as his lips were closing in death, he said, scarcely audibly, " Blessed Jesus, come quickly ! " That moment his Lord called for him ; and turning a look of inexpressible joy and triumph on the friends at his bedside, the spirit took its flight heavenward !

The church of which he had been pastor, met immediately after his decease was announced, and passed resolutions expressive of their mingled emotions of sorrow and gratitude, of sympathy and love.

The funeral service was attended at the house of worship, where he had so often led the devotions and melted the hearts of the congregation. A very appropriate sermon was delivered by the Rev. N. Adams, his successor in the pastoral charge, from Acts 11 : 24. " For he was a good man, and full of the Holy Ghost, and of faith ; and much people was added unto the Lord. "

It has been the aim of the compiler of this brief sketch (derived from the memoir by Dr. Storrs, published in 1836) to illustrate, so far as space permitted, the character, personal, religious and pastoral, of one to whose excellence he can bear personal testimony and whose life and ministry present a model, such as every Christian minister may, by the grace of God, be enabled to imitate with success. Why are so many pulpits barren, why are so many flocks without a pastor, why is so little accomplished in enlarging and edifying the church and converting men to God ? Doubtless the

whole church is to blame. But has any such pastor as Mr. Green ever labored long in vain? With his self-denial, his devout spirit, his incessant activity and conscientious improvement of every talent, and above all that *passion for doing good*, which ever inspired him, could any ministry be long unfruitful? So far as his experience and matured opinions could shed light on this interesting subject, we have endeavored to communicate them to the reader. We have filled but little space with extracts from his eloquent sermons and addresses, his admirable pastoral letters, his able discussions of truth, or his interesting sketches and narratives of foreign travel. It is the man himself who has been constantly before the mind's eye of the writer, and of whom he has desired to exhibit a truthful, though imperfect likeness to the reader. Long years ago the beautiful lines of Cowper were spontaneously applied to him by some who knew him well, and they may form an appropriate conclusion to this memorial:

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve and
own,

Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address, as well becomes
A messenger of grace to guilty men."

Boston, June 22, 1866.

JOSEPH S. ROPES, Esq.,

Dear Sir, — You ask me for my impressions with regard to your honored kinsman, my predecessor here in the pastoral office, the Rev. SAMUEL GREEN.

He was one of the best ministers which any church of Christ ever enjoyed. One who should write at length with regard to him, could

hardly do better than to expand and apply the words of the text which was used in preaching his funeral sermon: — "For he was a good man, and full of the Holy Ghost and of faith; and much people were added unto the Lord." Not to dwell upon the illustrations of this passage which his character and ministry afforded, I shall serve your purpose best if I tell you how he impressed me.

He was a man of commanding personal appearance; but, as Dryden says of his "parish priest," "he sweetly tempered awe, and softened all he spoke." He made you feel at once that he sought to love you, and that if he could do you good in any way he would do it. There was dignity in his appearance and manner, with nothing to encourage familiarity, and yet he was conciliating, and none were afraid to approach him. You felt the power of goodness as you conversed with him and observed him; but he was not one of those who, in some way, get repute for holiness, but strangely alienate good people from them, excepting those who mistake an air of sanctity for that perfectness which, in Holy Writ, is consistent with human faults and foibles. He did not overawe you with the feeling that you were conversing with one not of like passions with yourself, or one who held himself a shade above other good people. Humility characterized all his religious experiences; his faith was strong, he had assurance, he was bold and zealous; but his consciousness of a sinful nature always seemed to make him walk humbly before God.

He loved the souls of men, because he loved their Redeemer and entered fully into his work and spirit as a Saviour. His great delight was to converse with individuals on the subject of salvation. This he did, not in a mere hortatory manner, but doctrinally, and with sound advice, seeking thereby to lay a good foundation for Christian character. Many people were added to Christ, and were made useful, consistent members of the church by his personal influence with them. His great earnestness and fervor in prayer and preaching, without philosophizing, his simple presentation and urgent offers of pardon and justification by a divine, atoning Redeemer, had immediate effect upon many who came from Socinian and Arminian preaching. "Without controversy," they were made to feel that he met the wants of their souls, and many, previous to any formal renunciation of doctrinal error, found themselves won over to the faith of a crucified Redeemer.

He was one whom it would be safer and better to imitate than a minister of almost any

other description. For there was nothing eccentric in him, no glaring excellences to captivate a weak fancy. Imitating him, you must needs follow his great Example, who sought not his own glory, nor received honor of men. None ever praised his splendid sermons, nor the rich, intellectual treat provided for them. Simple, plain exposition of the Word of God, enforcements of guilt and danger, the persuasions of love and mercy, directions to the awakened, counsels to the despondent, and terror to the careless sinner, comprised his scriptural, Christlike ministry. He gathered around him the most desirable classes of people, sources of influence in the religious community. They included people of eminent, social position, well known as successful, upright men of business, persons of wealth, of great refinement, of eminent Christian attainments, the zealous, earnest workers, with many of the humble poor. He was truly a minister of the Lord Jesus Christ, and people loved and honored him as such; they came to hear him as such, and not for excellency of speech and the wisdom of this world which cometh to nought. Educated at Harvard College, he did honor to his literary advantages, and he let no man de-

spise him; yet no one ever thought of praising him as a scholar in the pulpit, because he filled their thoughts with higher conceptions of him and of his calling.

Going about the country, it is one's happiness to meet, here and there, and not unfrequently, with just such men as he, men who are doing their Master's work, and that only, with no desire for intellectual, or literary, or professional reputation, but influenced by a simple love of preaching Christ and of bringing souls to have covenant transactions with Him. The world knows little of them, for of them the world is not worthy. But at their feet it will be a privilege to sit hereafter; and, indeed, that will no doubt be the assignment of many who by the accident of position are more conspicuous here, but doubtless not in the eyes of Him who holdeth the stars in his right hand.

We have had eloquent, able men in the pulpits of Boston, from time to time, but probably no one ever fulfilled in a better manner the ministry which he had received of the Lord Jesus to testify the gospel of the grace of God, than SAMUEL GREEN.

Very truly yours,

N. ADAMS.

STATISTICS OF THE INDIANA CONGREGATIONAL CHURCHES, FOR THE YEAR ENDING MAY 1, 1865.

CHURCHES.		MINISTERS.		Commenced.	CHH. MEMBERS.				ADMIT'S.		REMOVALS.		B'TISMS.		IN SAE. SCHOOLS.			
Place and Name.	Org.	Name.	May 1, 1865.				1864-5.		1864-5.		1864-5.							
			Male.		Female.	TOTAL.	Absent.	Prof.	Letter.	Deaths.	Excom.	Discom.	Adult.	Infant.		TOTAL.		
Adams County,	1857		1857	3	3	6		1	1		1				30			
Albion, Edwards Co., Ill.,		T. H. Holmes, p.,	1859	20	35	55	6				1				57			
Bethlehem,		Lewis Wilson, s. s.,		11	9	20						1		3	3			
Boonville,	1839	Alfred Connet,		5	7	12									102			
Buena Vista,				6	7	13												
Cool Spring Township,	1863			4	8	12	2	3	2				2	2	9			
Francisco,	1862	Alfred Connet,		4	5	9												
Hart Township,	1857	Lewis Wilson, s. s.,	1857	4	5	9		2	2									
Hopewell,	1859	Levin Wilson, s. s.,	1859	29	49	78	20	8	2	10	1	5	6	2	100			
Indianapolis, Plym'th Ch.	1857	Nathaniel A. Hyde, p.,	1858	9	27	36	2	2	10	12			2	5	7			
Kokomo,	1863	J. L. Jenkins, s. s.,	1863	7	6	13									83			
Libert,	1854	Ebenezer Tucker, p.,	1859	7	6	13									40			
Marshall, Ill.,	1841	Dean Andrews, s. s.,	1864	18	68	86	4	27	5	32	1	1	212	9	21			
Michigan City,	1841	H. H. Morgan, s. s.,	1864	40	94	134	53	3	7	10	8	8	1	3	4			
Montgomery,	1850	Lewis Wilson, p.,	1857	16	20	36			1						20			
New Corydon,	1848			4	10	14	3											
Ontario,		B. Farran, s. s.,	1859	18	26	54												
Orland,	1836	J. Patch, Pres., s. s.,	1846	6	14	20												
Pisgah,	1864	M. W. Diggs, s. s.,	1865	4	12	16	1				1	1			30			
Pleasant Grove,		T. B. McCormick,		6	14	20												
Terre Haute,	1834	Lyman Abbott, p.,	1860	55	137	192												
Vigo, South,	1864	Dean Andrews, s. s.,	1858	7	7	14							2	2	24			
Vigo, West,	1849	Dean Andrews, s. s.,		7	1	8					1	1	3	3	30			
Westchester,	1854	Joseph H. Jones, s. s.,		4	10	14					1		1					
Westfield,	1855																	
Wabash County, Ill.,	1864	Levin Wilson,	1864	2	7	10												
TOTAL,				280	580	860	91	45	26	71	4	16	1	20	17	27	44	801

THE SAVOY DECLARATION: REPRINTED FROM THE EDITION OF 1659. WITH ITS VARIATIONS FROM THE WESTMINSTER CONFESSION, AND FROM THE DECLARATION OF 1680.

PREPARED BY REV. A. H. QUINT.

FREQUENT reference having been lately made to the Savoy Declaration of Faith, it seems well to make an accurate reprint, following literally the spelling, as well as capitals and punctuation. The copy which we use is one of the edition of 1659,¹ — doubtless the first, as the Synod met in 1658. It is a small quarto, whose title-page reads thus: —

A
DECLARATION
OF THE
FAITH and ORDER
Owned and Practised in the
Congregational Churches
IN
ENGLAND;

Agreed upon and consented unto

By their

ELDERS and MESSENGERS
IN

Their Meeting at the SAVOY,

Octob. 12. 1658.

LONDON

Printed for D. L. And are to be sold in Paul's Church-yard, Fleet-Street, and Westminster-Hall, 1659.

¹ In the possession of Mr. Quint. Another is in the possession of Rev. Dr. Dexter; and a

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Following the title-page is "A Preface," of fourteen pages; then the Declaration, occupying twenty-two pages; then a Declaration of Church Polity, of five pages, — which we propose to copy in another number.

At the close of this reprint of the Declaration of Faith, we show what alterations were made from the Westminster Confession, and what alterations were made from this of 1658 by the Synod of 1680.

[REPRINT.]

A
DECLARATION
OF THE
FAITH and ORDER
Owned and practised in the
Congregational Churches
IN
ENGLAND.

CHAP. I.

Of the Holy Scripture.

Although the Light of Nature, the Works of Creation and Providence, do so far manifest the Goodnesse, Wisdom, and Power of God, as to leave men unexcusable; yet are they

third in the Congregational Library. The arrangement of pages and titles of parts in the copy owned by Mr. Quint, and in that in the Library, differ considerably, though both were issued in 1659.

not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation : Therefore it pleased the Lord at sundry times, and in divers manners to reveal Himself, and to declare that his Will unto his Church ; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the World, to commit the same wholly unto writing : which maketh the holy Scripture to be most necessary ; those former wayes of Gods revealing his Will unto his people, being now ceased.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament ; which are these :¹

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament.

Mathew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Phillipians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 To Timothy, 2 To

Timothy, To Titus, to Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second and third Epistles of John, The Epistle of Jude, The Revelation.

All which are given by the inspiration of God to be the rule of Faith and Life.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture ; and therefore are of no authority in the Church of God, nor to be any otherwise approved or made use of then other humane writings.

IV. The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man or Church, but wholly upon God (who is Truth it self) the Author thereof ; and therefore it is to be received, because it is the Word of God.

V. We may be moved, and induced by the Testimony of the Church to an high and reverent esteem of the holy Scripture. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the Style, the consent of all the parts, the scope of the whole, (which is, to give all glory to God) the full discovery it makes of the only way of Mans Salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God. Yet notwithstanding, our full perswasion and assurance of the infallible Truth and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word, in our hearts.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from

¹ Prof. Lawrence (*Quarterly* VIII. 176) says, "They substitute for the list of books of the Bible, given in the Westminster, simply the number 'sixty-six.'" This copy, in 1659, shows that his authority (Hanburg ?) was in error.

Scripture ; unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of men. Nevertheless we acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the Word : And that there are some circumstances concerning the Worship of God and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature and Christian prudence, according to the general Rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all : yet those things which are necessary to be known, believed, and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the Native Language of the people of God of old) and the New Testament in Greek (which at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical ; so as in all Controversies of Religion, the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God to read and search them ; therefore they are to be translated into the Vulgar language of every Nation unto which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through

patience and comfort of the Scriptures may have hope.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self. And therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places, that speak more clearly.

X. The Supreme Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other, but the holy Scripture delivered by the Spirit ; into which Scripture so delivered, our Faith is finally resolved.

CHAP. II.

Of God and of the Holy Trinity.

There is but one onely living and true God ; who is infinite in Being and Perfection, a most pure Spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable, and most righteous Will, for his own Glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him ; and withal, most just and terrible in his Judgments, hating all sin, and who will by no means clear the guilty.

II. God hath all Life, Glory, Goodness, Blessedness, in, and of himself ; and is alone in, and unto himself, All-sufficient, not standing in need of any Creatures, which he hath made, nor deriving any glory from them, but onely manifesting his own glory in,

by, unto, and upon them : He is the alone Fountain of all Being, of whom, through whom, and to whom are all things ; and hath most Sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth : In his sight all things are open and manifest, his Knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain : He is most holy in all his Counsels, in all his Works, and in all his Commands. To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience, as Creatures, they owe unto the Creator, and whatever he is further pleased to require of them.

III. In the Unity of the God-head there be three Persons, of one Substance, Power, and Eternity, God the Father, God the Son, and God the Holy Ghost : The Father is of none, neither begotten, nor proceeding, The Son is eternally begotten of the Father ; The Holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the foundation of all our Communion with God, and comfortable Dependence upon him.

CHAP. III.

Of Gods Eternal Decree.

God from all eternity did by the most wise and holy Counsel of his own Will, freely and unchangeably ordain whatsoever comes to passe : Yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established.

II. Although God knowes whatsoever may or can come to pass upon all supposed Conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which

would come to passe upon such Conditions.

III. By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated unto everlasting Life, and others fore-ordained to everlasting Death.

IV. These Angels and Men thus predestinated, and fore-ordained, are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any fore-sight of Faith or good Works, or perseverance in either of them or any other thing in the Creature, as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace.

VI. As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto : Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through Faith, unto salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect onely.

VII. The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to passe by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious Justice.

VIII. The Doctrine of this high mystery of Predestination, is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election. So shall this Doctrine afford matter of praise, reverence and admiration of God ; and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal Power, Wisdom and Goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six dayes, and all very good.

II. After God had made all other creatures, he created Man, male and female, with reasonable and immortal Souls, endued with knowledg, righteousness and true holiness, after his own Image, having the Law of God written in their hearts, and power to fulfill it ; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject unto change. Besides this Law written in their hearts, they received a command not to eat of the Tree of the Knowledge of Good and Evil ; which whiles they kept, they were happy in their communion with God, and had dominion over the Creatures.

CHAP. V.

Of Providence.

God the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions and things from the greatest even to the least, by

his most wise and holy Providence, according unto his infallible fore-knowledge, and the free and immutable counsel of his own Will, to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy.

II. Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to passe immutably, and infallibly ; yet by the same Providence he ordereth them to fall out, according to the nature of second Causes, either necessarily, freely, or contingently.

III. God in his ordinary Providence maketh use of Means, yet is free to work without, above, and against them at his pleasure.

IV. The almighty Power, unsearchable Wisdom, and infinite Goodness of God, so far manifest themselves in his Providence, in that his determinate Counsel, extendeth it self even to the first Fall, and all other sins of Angels and Men (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold Dispensation to his own most holy ends ; yet so, as the sinfulness thereof proceedeth onely from the Creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin.

V. The most wise, righteous and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled ; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth blind and harden, from them he not onely withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects, as their corruption makes occasions of sin; and withall gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others.

VII. As the Providence of God doth in general reach to all Creatures, so after a most special manner it taketh care of his Church, and disposeth all things to the good thereof.

CHAP. VI.

Of the fall of Man, of Sin, and of the Punishment thereof.

God having made a Covenant of Works and Life, thereupon, with our first Parents, and all their posterity in them, they being seduced by the subtilty and temptation of Satan, did wilfully transgress the Law of their Creation, and break the Covenant in eating the forbidden fruit.

II. By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

III. They being the Root, and by Gods appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and corrupted nature conveyed to all their posterity descending from them by ordinary generation.

IV. From this Original corruption,

whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly enclined to all evil, do proceed all Actual transgressions.

V. This Corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both it self and all the motions thereof are truly and properly sin.

VI. Every sin, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

CHAP. VII.

Of Gods Covenant with Man.

The distance between God and the Creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant.

II. The first Covenant made with man, was a Covenant of Works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

III. Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace; wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed.

V. Although this Covenant hath been differently and variously administered in respect of Ordinances and Institutions in the time of the Law, and since the coming of Christ in the flesh ; yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same ; upon the account of which various dispensations, it is called the Old and New Testament.

CHAP. VIII.

Of Christ the Mediator.

It pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus his only begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man ; the Prophet, Priest, and King, and Head and Saviour of his Church, the Heir of all things, and Judge of the World ; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God, the second Person in the Trinity, being very and eternal God of one substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary of her substance : So that two whole perfect and distinct natures, the Godhead and the Manhood, were inseparably joyned together in one Person, without conversion, composition, or confusion ;

which Person is very God and very Man, yet one Christ, the only Mediator between God and Man.

III. The Lord Jesus in his Humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of Wisdom and Knowledge, in whom it pleased the Father that all fulnesse should dwell, to the end that being holy, harmlesse, undefiled, and full of Grace and Truth, he might be thoroughly furnished to execute the Office of a Mediator and Surety ; which Office he took not unto himself, but was thereunto called by his Father, who also put all Power and Judgment into his hand, and gave him Commandment to execute the same.

IV. This Office the Lord Jesus did most willingly undertake ; which that he might discharge, he was made under the Law, and did perfectly fulfil it ; and underwent the punishment due to us, which we should have born and suffered : being made sin and curse for us, enduring most grievous torments immediately from God in his soul, and most painful sufferings in his body, was crucified and died, was buried, and remained under the power of death, yet saw no corruption ; on the third day he arose from the dead with the same Body in which he suffered, with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge Men and Angels at the end of the World.

V. The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of God, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those whom the Father hath given unto him.

VI. Although the work of Redemp-

tion was not actually wrought by Christ, till after his Incarnation ; yet the vertue, efficacy, and benefits thereof were communicated to the Elect in all Ages, successively from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed and signified to be the seed of the Woman, which should bruise the Serpent's head, and the Lamb slain from the beginning of the World, being yesterday and to day the same, and for ever.

VII. Christ in the work of Mediation acteth according to both Natures, by each Natures, doing that which is proper to it self ; yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same, making intercession for them ; and revealing unto them in and by the Word, the mysteries of salvation effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit, overcoming all their enemies by his Almighty Power and Wisdom, and in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

CHAP. IX.

Of Free Will.

God hath endued the Will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of Nature determined to do good or evil.

II. Man in his state of Innocency had freedome and power to will and to do that which was good and well pleasing to God ; but yet mutably, so that he might fall from it.

III. Man by his fall into a state of sin, hath wholly lost all ability of will, to any spiritual good accompanying salvation ; so as a natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone inables him freely to will and to do that which is spiritually good ; yet so, as that by reason of his remaining-corruption, he doth not perfectly, nor only will that which is good, but doth also will that which is evil.

V. The will of man is made perfectly, and immutably free to good alone in the state of Glory onely.

CHAP. X.

Of Effectual Calling.

All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time effectually to call by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ, inlightning their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his Almighty power determining them to that which is good, and effectually drawing them to Jesus Christ ; yet so, as they come most freely, being made willing by his grace.

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, untill being quickened and renewed by the holy Spirit, he is thereby enabled to answer this Call, and to embrace the grace offered and conveyed in it.

III. Elect Infants dying in Infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth : so also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word.

IV. Others not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit ; yet not being effectual drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved ; much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the Light of Nature, and the Law of that Religion they do profess : And to assert and maintain that they may, is very pernicious, and to be detested.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone ; not by imputing Faith it self, the act of believing, or any other Evangelical obedience to them, as their righteousness, but by imputing Christs active obedience unto the whole Law, and passive obedience in his death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by Faith ; which Faith they have not of themselves, it is the gift of God.

II. Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification ; yet it is not alone in the person justified, but is ever accompanied with all other

saving graces, and is no dead Faith, but worketh by Love.

III. Christ by his Obedience and Death did fully discharge the Debt of all those that are justified, and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to Gods Justice in their behalf : Yet, in as much as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did from all eternity decree to justify all the Elect, and Christ did in the fulness of time dye for their sins, and rise again for their justification : Nevertheless, they are not justified personally, until the holy Spirit doth in due time actually apply Christ unto them.

V. God doth continue to forgive the sins of those that are justified ; and although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure : and in that condition they have not usually the light of his Countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

VI. The justification of Believers under the old Testament, was in all these respects one and the same with the justification of Believers under the new Testament.

CHAP. XII.

Of Adoption.

All those that are justified, God vouchsafeth in and for his only Son Jesus Christ, to make partakers of the

grace of Adoption, by which they are taken into the number, and enjoy the liberties and priviledges of the Children of God, have his Name put upon them, receive the Spirit of Adoption, have accesse to the Throne of Grace with boldness, are enabled to cry, Abba, Father, are pitied, protected, provided for, and chastened by him as by a father, yet never cast off, but sealed to the day of Redemption, and inherit the Promises as Heirs of everlasting Salvation.

CHAP. XIII.

Of Sanctification.

They that are united to Christ, effectually called and regenerated, having a new heart and a new spirit created in them, through the vertue of Christs death and resurrection, are also further sanctified really and personally through the same vertue, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakned, and mortified, and they more and more quickned, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

II. This Sanctification is throughout in the whole man, yet imperfect in this life, there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.

III. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the Saints grow in grace, perfecting holinesse in the fear of God.

CHAP. XIV.

Of saving Faith.

The grace of Faith, whereby the Elect are inabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of the Seals, Prayer, and other means, it is increased and strengthened.

II. By this Faith a Christian believeth to be true whatsoever is revealed in the Word, for the Authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving Faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by vertue of the Covenant of Grace.

III. This Faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our Faith.

CHAP. XV.

Of Repentance unto life and salvation.

Such of the Elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them Repentance unto life.

II. Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the Covenant of Grace mercifully provided, that Believers so sinning and falling, be renewed through repentance unto Salvation.

III. This saving Repentance is an Evangelical Grace, whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, doth by Faith in Christ humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of Grace, with a purpose and endeavor by supplies of the spirit, to walk before God unto all well-pleasing in all things.

IV. As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every mans duty to repent of his particular known sins particularly.

V. Such is the provision which God hath made through Christ in the covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small but it deserves damnation; yet here is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of Repentance necessary.

CHAP. XVI.

Of good Works.

Good works are only such as God hath commanded in his holy Word, and not such as without the warrant thereof are devised by men our [out] of blind zeal, or upon any pretence of good intentions.

II. These good Works done in obedience to God's commandments, are the

fruits and evidences of a true and lively Faith, and by them Believers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness, they may have the end eternal life.

III. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ: And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to superogate, and to do more than God requires, as that they fall short of much, which in duty they are bound to do.

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us, and God, whom by them we can neither profit, nor satisfie for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: and because as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgement.

VI. Yet notwithstanding, the persons of Believers being accepted

through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreprouable in Gods sight, but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and to others: yet because they proceed not from a heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful, and displeasing unto God.

CHAP. XVII.

Of the Perseverance of the Saints.

They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II. This Perseverance of the Saints depends not upon their own free-will, but upon the immutability of the Decree of Election, from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, and union with him, the Oath of God, the abiding of his Spirit, and of the seed of God within them, and the nature of the Covenant of Grace, from all which ariseth also the certainty and infallibility thereof.

III. And though they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall

into grievous sins, and for a time continue therein, whereby they incur Gods displeasure, and grieve his holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal Judgments upon themselves; yet they are, and shall be, kept by the power of God through faith unto salvation.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

Although temporary believers, and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of Grace, and may rejoyce in the hope of the glory of God; which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the Gospel, and also upon the inward evidence of those graces unto which Promises are made, and on the immediate witness of the Spirit, testifying our Adoption, and as a fruit thereof, leaving the heart more humble and holy.

III. This infallible Assurance doth not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary

revelation, in the right use of ordinary means attain thereunto : And therefore it is the duty of every one, to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance ; so far is it from inclining men to loosenesse.

IV. True Believers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted ; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darknesse, and to have no light ; yet are they neither [never ?] utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived ; and by the which in the mean time, they are supported from utter despair.

CHAP. XIX.

Of the Law of God.

God gave to Adam a Law of universal obedience written in his heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience ; promised life upon the fulfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it.

II. This Law so written in the heart, continued to be a perfect Rule of Righteousness after the fall of man,

and was delivered by God upon Mount Sinai in Ten Commandments, and written in two Tables ; the four first Commandments containing our duty towards God, and the other six our duty to Man.

III. Beside this Law commonly called Moral, God was pleased to give to the people of Israel Ceremonial Laws, containing several Typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings and Benefits ; and partly holding forth divers Instructions of Moral Duties : All which Ceremonial Laws being appointed onely to the time of Reformation, are by Jesus Christ the true Messiah and onely Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV. To them also he gave sundry Judicial Laws, which expired together with the State of that people, not obliging any now by vertue of that Institution, their general equity onely being still of moral use.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof ; and that not onely in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it ; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

VI. Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned ; yet it is of great use to them as well as to others, in that, as a rule of life, informing them of the Will of God, and their duty, it directs and binds them to walk accordingly, discovering also the sinful pollutions of their Nature, Hearts, & Lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, together with a clearer sight of the

need they have of Christ, & the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids sin, and the threatnings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatned in the Law. The promises of it in like manner shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although not as due to them by the Law, as a Covenant of Works; so as a mans doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and not under Grace.

VII. Neither are the fore-mentioned uses of the Law contrary to the grace of the Gospel; but do sweetly comply with it, the Spirit of Christ subduing and inabling the Will of Man to do that freely and chearfully, which the Will of God revealed in the Law required to be done.

CHAP. XX.

Of the Gospel, and of the extent of the Grace thereof.

The Covenant of Works being broken by sin, and made unprofitable unto life, God was pleased to give unto the Elect the promise of Christ, the Seed of the Woman, as the means of calling them, and begetting in them Faith and Repentance: In this Promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

II. This promise of Christ, and salvation by him, is revealed onely in and by the Word of God; neither do the works of Creation or Providence, with the Light of Nature, make discovery of Christ, or of Grace by him, so much

as in a general or obscure way; much less that men destitute of the revelation of him by the Promise or Gospel, should be inabled thereby to attain saving Faith or Repentance.

III. The revelation of the Gospel unto sinners made in divers times, and by sundry parts, with the addition of Promises and Precepts for the obedience required therein, as to the Nations and Persons to whom it is granted, is meerly of the Sovereign will and good pleasure of God, not being annexed by vertue of any promise to the due improvement of mens natural abilities, by vertue of common light received without it, which none ever did make, or can so do: And therefore in all ages the Preaching the Gospel hath been granted unto persons and Nations, as to the extent or straitning of it, in great variety, according to the counsel of the will of God.

IV. Although the Gospel be the onely outward means of revealing Christ and saving Grace, and is as such abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickned, or regenerated, there is moreover necessary an effectual, irresistible work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

The Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigour and curse of the Law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death,

the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear; but a childlike-love and willing mind: All which were common also to Believers under the Law, for the substance of them; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, the whole Legal administration of the Covenant of Grace, to which the Jewish Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller communications of the free Spirit of God, then [than?] Believers under the Law did ordinarily partake of.

II. God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or not contained in it; so that to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience, and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also.

III. They who upon pretence of Christian Liberty, do practise any sin, or cherish any lust, as they do thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life.

CHAP. XXII.

Of Religious Worship, and the Sabbath-day.

The light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is just, good, and

doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and all the soul, and with all the might: But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way [not?] prescribed in the holy Scripture.

II. Religious Worship is to be given to God the Father, Son, and holy Ghost, and to him alone; not to Angels, Saints, or any other Creatures; and since the Fall, not without a Mediatour, nor in the mediation of any other but of Christ alone.

III. Prayer with thanksgiving, being one special part of natural worship, is by God required of all men; but that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others in a known tongue.

IV. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

V. The reading of the Scriptures, Preaching, and hearing the word of God, singing of Psalms, as also the administration of Baptism and the Lords Supper, are all parts of religious Worship of God, to be performed in obedience unto God with understanding, faith, reverence, and godly fear: Solemn Humiliations, with Fastings and Thanksgiving upon special occasions, are in their several times and seasons to be used in a holy and religious manner.

VI. Neither Prayer nor any other

part of religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place, in which it is performed, or towards which it is directed ; but God is to be worshipped every where in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the publique assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his Word or Providence calleth thereunto.

VII. As it is of the Law of Nature, that in general a proportion of time by Gods appointment be set apart for the worship of God ; so by his Word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seaven for a Sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in Scripture, is called the Lords day, and is to be continued to the end of the World as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affaires before hand, do not only observe an holy rest all the day from their own works words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the publique and private exercises of his Worship, and in the duties of Necessity and Mercy.

CHAP. XXIII.

Of lawful Oaths and Vows.

A Lawful Oath is a part of Religious Worship, wherein the person swearing in truth, righteousness, and

judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he swear-eth.

II. The name of God onely is that by which men ought to swear ; and therein it is to be used with all holy fear and reverence : Therefore to swear vainly, or rashly, by that glorious or dreadful Name, or to swear at all by any other thing, is sinful and to be abhorred : Yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old ; so a lawful Oath, being imposed by lawful authority in such matters, ought to be taken.

III. Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth : neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an Oath touching any thing that is good and just, being lawfully imposed by Authority.

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation : It cannot oblige to sin, but in any thing not sinful, being taken it binds to performance, although to a mans own hurt ; nor is it to be violated, although made to Hereticks or Infidels.

V. A Vow, which is not to be made to any Creature, but God alone, is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. Popish monastical Vows of perpetual single life, professed poverty, and regular obedience, are so far from

being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself.

CHAP. XXIV.

Of the civil Magistrate.

God the supreme Lord and King of all the World, hath ordained civil Magistrates to be under him, over the people for his own glory and the publique good: And to this end hath armed them with the power of the Sword, for the defence and encouragement of them that do good; and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto: in the management whereof, as they ought specially to maintain Justice and Peace, according to the wholesome Laws of each Commonwealth; so for that end they may lawfully now under the New Testament wage war upon just and necessary occasion.

III. Although the Magistrate is bound to incourage, promote, and protect the Professors and Profession of the Gospel, and to manage and order civil administrations in a due subserviency to the interest of Christ in the Word, and to that end to take care that men of corrupt minds and conversations do not licentiously publish and divulge Blasphemy and Errors, in their own nature subverting the faith, and inevitably destroying the souls of them that receive them: Yet in such differences about the Doctrines of the Gospel, or ways of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation, not disturbing others in their ways or worship that differ from them; there is no warrant for the Magistrate under the Gospel to abridge them of their liberty.

IV. It is the duty of people to pray

for Magistrates, to honor their persons, to pay them Tribute and other dues, to obey their lawful commands, and to be subject to their Authority for conscience sake. Infidelity, or difference in Religion, doth not make void the Magistrates just and legal Authority, nor free the people from their obedience to him: from which, ecclesiastical persons are not exempted, much lesse hath the Pope any power or jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

CHAP. XXV.

Of Marriage.

Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

II. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true Reformed religion, should not marry with Infidels, Papists, or other Idolators: neither should such as are godly, be unequally yoked by marrying with such as are wicked in their life, or maintain damnable Heresy.

VI. [IV.] Marriage ought not to be within the degrees of consanguinity, or affinity forbidden in the Word; nor can such incestuous Marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI.

Of the Church.

The Catholique or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ, the Head thereof; and is the Spouse, the body, the fulness of him that filleth all in all.

II. The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors everting the foundation, or unholiness of conversation, are and may be called the visible Catholique Church of Christ, although as such it is not intrusted with the administration of any Ordinances, or have any officers to rule or govern in, or over the whole Body.

III. The purest Churches under heaven are subject both to mixture and error, and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan: Nevertheless Christ always hath had, and ever shall have a visible Kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV. There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be Head thereof: but it is that Antichrist, that man of sin, and son of Perdition, that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V. As the Lord is in care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages, for the good of them that love him, and his own Glory; so according to his promise, we expect that in the latter days, Antichrist being destroyed, the Jews called,

and the adversaries of the Kingdom of his dear Son broken, the Churches of Christ being enlarged, and edified through a free and plentiful communication of light and grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed.

CHAP. XXVII.

Of the Communion of Saints.

All Saints that are united to Jesus Christ their Head, by his Spirit and Faith, although they are not made thereby one person with him, have fellowship in Graces, Sufferings, Death, Resurrection and Glory: and being united to one another in love, they have communion in each others gifts and grace, and are obliged to the performance of such duties, publique and private, as do conduce to their mutuall good, both in the inward and outward Man.

II. All Saints are bound to maintain an holy fellowship and communion in the Worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: which communion, though especially to be exercised by them in the relations wherein they stand, whether in Families or Churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

CHAP. XXVIII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his Word.

II. There is in every Sacrament a spiritual relation, or sacramental union between the signe and the thing signified ; whence it comes to pass, that the names and effects of the one are attributed to the other.

III. The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of Institution, which contains together with a Precept authorizing the use thereof, a Promise of benefit to worthy receivers.

IV. There be onely two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Lords Supper ; neither of which may be dispensed by any but by a Minister of the Word lawfully called.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

water is not necessary ; but Baptism is rightly administred by pouring or sprinkling water upon the person.

IV. Not onely those that do actually professe faith in, and obedience unto Christ, but also the Infants of one or both believing Parents are to be baptized, and those onely.

V. Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it ; or that all that are baptized, are undoubtedly regenerated.

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administred, yet notwithstanding, by the right use of this Ordinance, the grace promised is not onely offered, but really exhibited and conferred by the Holy Ghost to such (whether of age, or Infants) as that grace belongeth unto, according to the counsel of Gods own Will in his appointed time.

VII. Baptism is but once to be administred to any person.

CHAP. XXIX.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newnesse of life ; which Ordinance is by Christs own appointment to be continued in his Church untill the end of the world.

II. The outward Element to be used in this Ordinance, is Water, wherewith the party is to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel lawfully called.

III. Dipping of the person into the

CHAP. XXX.

Of the Lords Supper.

Our Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Churches unto the end of the world, for the perpetual remembrance, and shewing forth of the Sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment, and growth in him, their further ingagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other.

II. In this Sacrament Christ is not offered up to his Father, nor any reall Sacrifice made at all for remission of the sins of the quick or dead, but onely

a memorial of that one offering up of himself by himself upon the Crosse once for all, and a spiritual Oblation of all possible praise unto God for the same ; so that the Popish Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only Sacrifice, the alone propitiation for all the sins of the Elect.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to pray and blesse the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants, but to none who are not then present in the Congregation.

IV. Private Masses, or receiving the Sacrament by a Priest, or any other alone, as likewise the denial of the Cup to the people, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are contrary to the nature of this Sacrament, and to the Institution of Christ.

V. The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him Crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ ; albeit in substance and nature they still remain truly and only Bread and Wine as they were before.

VI. That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, and hath been, and is, the cause

of manifold Superstitions, yea of gross Idolatries.

VII. Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, do then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death ; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread or Wine ; yet as really, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses.

VIII. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, and cannot without great sin against him, whilst they remain such, partake of these holy Mysteries, or be admitted thereunto ; yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

The Bodies of men after death return to dust, and see corruption, but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them. The Souls of the righteous being then made perfect in holiness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies : And the souls of the wicked are cast into Hell, where they remain in torment and utter darknesse, reserved to the Judgment of the Great Day : Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day such as are found alive shall not die, but be changed, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

III. The bodies of the unjust shall by the power of Christ be raised to dishonour; the bodies of the just by his Spirit unto honour, and be made conformable to his own glorious Body.

CHAP. XXXII.

Of the last Judgment.

God hath appointed a day wherein he will judge the World in righteousness by Jesus Christ, to whom all Power and Judgment is given of the Father; in which day not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

II. The end of Gods appointing this day, is for the manifestation of the Glory of his Mercy in the eternal salvation of the Elect, and of his Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting Life, and receive the fulnesse of joy and glory, with everlasting reward in the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power.

III. As Christ would have us to be certainly perswaded that there shall be a Judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity;

so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

The Congregationalists of the Savoy Synod adopted in the main the Confession of the Westminster Assembly, in which, though the Congregationalists were very few, yet their influence was great. The Savoy Synod made some changes, however, in the Confession; of course omitting or altering all that was Presbyterian in church government; and modifying some statements of doctrine. All the changes made we will now give;¹ even such as appear to be mere verbal errors:—

Chap. i., Sec. 6. Last clause, Westminster, "alwise to be observed," instead of "always to be observed."

— Sec. 10. Instead of "can be no other but the Holy Scripture delivered by the Spirit; into which Scripture so delivered, our Faith is finally resolved,"—it reads "can be no other but the Holy Spirit speaking in the Scripture."

Chap. ii., Sec. 2. Instead of "obedience, as creatures, they owe unto the Creator, and whatever he is further pleased to require of them," it reads, "obedience he is pleased to require of them."

— Sec. 3. The last sentence, "which doctrine of the Trinity is the foundation, &c.," does not appear in the Westminster.

Chap. iii., Sec. 6. It omits "or" in the sentence "neither are any other redeemed by Christ, or effectually called."

Chap. v., Sec. 1. "According to his infallible Fore-knowledge," instead of "according unto his, &c."

— Sec. 4. "In his Providence, in that his determinate Counsel, extendeth," reads "in his Providence, that it extendeth," &c. "Which also he most wisely and powerfully boundeth, and otherwise ordereth and govern-

¹ The copy of the Westminster Confession here used, is one of the "fifth edition," "London, 1717," from the Library of the Massachusetts Historical Society. We regret that no earlier edition was at hand; but this one appears to have been edited with great care.

eth," reads "but such as hath joined with it, a most wise and powerful Bounding, and otherwise ordering and governing of them."

Chap. vi., Sec. 1. The Westminster has a different section: "Our first Parents, being seduced by the Subtilty and Temptation of Satan, sinned in eating the forbidden Fruit. This their sin, God was pleased, according to his wise and holy Counsel, to permit, having purposed to order it to his own Glory."

— Sec. 2. First line, the Westminster reads, "By this Sin they fell from their Original Righteousness"; the Savoy, "By this sin they, and we in them, fell from original righteousness."

— Sec. 3. The Westminster omits "and by God's appointment standing in the room and stead of"; and it inserts "the same death in sin and" before "corrupted nature."

Chap. vii., Sec. 1. The Westminster says, "yet they could never have any fruition of him, as their Blessedness and Reward"; the Savoy, "yet they could never have attained the reward of life."

— Instead of Sec. 5, the Westminster reads: "This covenant was differently administered in the time of the Law, and in the time of the Gospel: under the Law it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the Jews, all Foresignifying Christ to come, which were for that time, sufficient and efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah, by whom they had full Remission of Sins, and eternal Salvation: and is called the Old Testament."

— It adds a 6th Section as follows: "Under the Gospel, when Christ the Substance was exhibited, the Ordinances, under which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments, of Baptism, and the Lord's Supper. Which though fewer in Number, and administered with more Simplicity, and less outward Glory: yet in them it is held forth in more Fullness, Evidence, and Spiritual Efficacy, to all Nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two Covenants of Grace, differing in Substance, but one and the same, under various Dispensations."

Chap. viii., Sec. 1. The Westminster has not the phrase "according to a Covenant made between them both."

— Sec. 3. The Westminster has not the phrase "in the Person of the Son," after "Di-

vine." It omits "also" in the phrase "who also put all Power, &c."

— Sec. 4. After "and did perfectly fulfil it," the Westminster says, "endured most grievous Torments immediately in his soul": the Savoy, and "underwent the punishment due to us, which we should have borne and suffered; being made sin and curse for us, enduring most grievous torments immediately from God in his soul."

— Sec. 5. The Savoy says that Jesus "fully satisfied the Justice of God," where the Westminster says, "fully satisfied the Justice of his Father."

— Sec. 7. Westminster, "by each Nature doing": Savoy "by each Natures, doing"; doubtless a misprint.

— Sec. 8. The Westminster, "in such Manner and Wise"; the Savoy, "in such manner and ways."

Chap. ix., Sec. 1. The Westminster says: "God hath indued the Will of Man with that Natural Liberty, that is neither forced," instead of "God hath endowed the Will of man with that natural liberty and power of acting upon choice, that it is neither forced."

Chap. x., Sec. 3. The Westminster inserts after "Christ," "through the Spirit."

— Sec. 4. Instead of "yet not being, effectual drawn by the Father, they neither do nor can come unto Christ," the Westminster says: "yet they never truly come unto Christ."

Chap. xi., Sec. 1. The Westminster says: "by imputing the Obedience and Satisfaction of Christ unto them"; the Savoy, "by imputing Christ's active obedience unto the whole Law, and passive obedience in his death, for their whole and sole righteousness."

— Sec. 3. The Savoy says: "and did by the Sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them, make," &c.; where the Westminster says, "and did make," &c.

— Sec. 4. The Westminster, "are not justified, until"; the Savoy, "are not justified personally, until."

— Sec. 5. The Savoy: "and in that condition they have not usually the light of his Countenance restored unto them, until"; the Westminster, "and not have the Light of his Countenance restored unto them, until."

Chap. xii., Sec. 1. The Savoy, "have access to the Throne of Grace with boldness"; the Westminster has "holiness" instead of "boldness;" probably an error in printing, as it refers, for proof text, to Eph. iii. 12.

Chap. xiii., Sec. 1. The Savoy begins, "They that are united to Christ, effectually

called and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified really and personally, through the same virtue": the Westminster, "They who are effectually Called and Regenerated, having a New Heart and a New Spirit created in them, are further Sanctified Really and Personally through the Virtue of Christ's Death and Resurrection."

Chap. xiv., Sec. 1. "And other means" does not appear in the Westminster.

— Sec. 3, reads thus in the Westminster: "This Faith is different in Degree, Weak or Strong; may be often and many ways assailed and weakened, but gets the Victory; growing in many to the attainment of a Full Assurance through Christ, who is both the Author and Finisher of our Faith."

Chapter xv. was entirely re-written in Savoy. It heads it, "Of repentance unto life and salvation." The Westminster, under "of repentance," reads thus:

"1. Repentance unto Life, is an Evangelical Grace, the Doctrine whereof is to be Preached by every Minister of the Gospel, as well as that of Faith in Christ.

"2. By it a Sinner, out of the Sight and Sense, not only of the Danger, but also of the Filthiness and Odiousness of his Sins, as contrary to the Holy Nature, and Righteous Law of God; and, upon the Apprehension of his Mercy in Christ to such as are Penitent, so grieves for, and hates his Sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his Commandments.

"3. Although Repentance be not to be rested in as any Satisfaction for Sin, or any Cause of the Pardon thereof, which is the act of GOD's Free Grace in Christ, yet is it of such necessity to all Sinners, that none may expect Pardon, without it.

"4. As there is no sin so small, but it deserves Damnation; so there is no Sin so great that it can bring Damnation upon those who truly Repent.

"5. Men ought not to content themselves with a general Repentance, but it is every Man's Duty to endeavor, to repent of his particular Sins particularly.

"6. As every Man is bound to make private Confession of his sins to God, praying for the Pardon thereof; upon which, and the forsaking of them he shall find mercy: so he that scandalizeth his Brother or the Church of Christ, ought to be willing, by a private or publick Confession and Sorrow for his Sin, to declare

his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him."

Chap. xvi., Sec. 1. Westminster, "intention"; Savoy, "intentions."

— Sec. 4. Westminster, "supererogate"; Savoy, "superogate."

Chap. xvii., Sec. 1. Westminster, "estate"; Savoy, "state."

— Sec. 2. Instead of, "Jesus Christ, and union with him, the Oath of God, the abiding of his Spirit," the Westminster reads, "Jesus Christ; the abiding of the Spirit."

— Sec. 3. The Westminster begins,—"nevertheless they may," instead of "although they may"; says "come to be deprived of some Measure of their Graces and Comforts," instead of "come to have their graces and comforts impaired"; and omits the last sentence, "yet they are, &c."

Chap. xviii., Sec. 1. Westminster begins, "although hypocrites"; Savoy, "although temporary believers."

— Sec. 2 was revised. The Westminster says: "This certainly is not a bare conjectural and probable Perswasion, grounded upon a fallible Hope; but an infallible Assurance of Faith, founded upon the Divine Truth of the Promises of Salvation, the inward Evidence of those Graces unto which these Promises are made, the Testimony of the Spirit of Adoption, witnessing with our Spirits that we are the Children of God: which Spirit is the Earnest of our Inheritance, whereby we are sealed to the Day of Redemption."

— Sec. 3. Westminster says, "yea being enabled," instead of "yet, &c."; doubtless a misprint for "yet."

Chap. xix., Sec. 1. The Westminster omits — after "God gave to Adam a Law" the following: "of universal obedience written in his heart, and a particular Precept of not eating the Fruit of the Tree of knowledge of good and evil."

— Sec. 2. Instead of the beginning in the Savoy, the Westminster reads, "This Law after his Fall, continued to be a perfect Rule of Righteousness, and as such, was delivered by God upon Mount Sinai," etc.

— Sec. 3. The Westminster says, "to the People of Israel, as a Church under Age," — the clause "as a Church under Age," is omitted in the Savoy. Instead of "all which ceremonial Laws, &c." to the end, the Westminster says, "all which Ceremonial Laws are now abrogated, under the New Testament."

— Sec. 4. After "To them also," the Westminster inserts "as a Body Politick;"

instead of "not obliging any now, &c." it reads, "not obliging any other now, further than the general Equity thereof may require."

— Sec. 8. Westminster, "requireth," instead of "required."

Chapter xx. "Of the Gospel, and of the extent of the Grace thereof," is a new one in the Savoy, and the chapters do not correspond in numbering thereafter.

Chap. xxi. (xx. in West'r), Sec. 1. Westminster, "the Curse of the Moral Law"; Savoy, the rigour and curse of the Law." Westminster omits "for the substance of them," after "Believers under the Law."

— Sec. 2. Westminster, "or beside it, if matters of Faith, or Worship"; Savoy, "or not contained in it."

— Sec. 3. Westminster says, "do thereby destroy the end of Christian Liberty," instead of "do thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty."

Chap. xxii. (xxi.), Sec. 1. Westminster, "not prescribed," instead of "prescribed"; doubtless an error in the Savoy.

— Sec. 2. Westminster, "Religious Worship," instead of "natural Worship." "And that it may be accepted," instead of "but that, &c." "And if local," instead of "and when with others."

— Sec. 5, varies considerably. The Westminster reads: "The reading of the Scriptures with godly fear, the sound Preaching and Conscienceable hearing of the Word, in obedience unto God, with Understanding, Faith, and Reverence; singing of Psalms with Grace in the heart; as also, the due Administration of the Sacraments instituted by Christ, are all Parts of the ordinary Religious Worship of God: Besides Religious Oaths, Vows, Solemn Fastings, and Thanksgivings, upon several occasions which are, in their several times and seasons, to be used in an Holy and Religious manner."

— Sec. 7. Westminster, "in his Word by"; Savoy, "by his Word, in."

— Sec. 8. The Westminster omits last clause, "the observation, &c."

Chap. xxiii. (xxii.), Sec. 1. Westminster inserts after "wherein," "upon just occasion"; and omits "in truth, righteousness, and judgment," after "swearing."

— Sec. 4. The Westminster says, "A Vow is of the like nature," instead of "A Vow, which is not to be made to any Creature, but God alone, is of the like nature."

— Sec. 6, is included in the Westminster 6th and 7th, which read:

"6. It is not to be made to any Creature but to God alone; and that it may be accepted it is to be made voluntarily, out of Faith and Conscience of Duty, in way of Thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties; or, to other things, so far and so long as they may fitly conduce thereunto.

"7. No Man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own Power, and for the performance thereof he hath no Promise or Ability from God: In which respect Popish Monastical Vows of perpetual single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself."

Chap. xxiv. (xxiii.) Sec. 1. Westminster "that are Good"; Savoy, "that do good."

— Sec. 2. Westminster, "maintain Piety, Justice"; Savoy, "maintain Justice."

— Sec. 3. Quite different. The Westminster reads:

"3. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven: yet he hath authority, and it is his duty to take Order that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented or reformed; and all Ordinances of God duly settled, administered, and observed. For the better affecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

Chap. xxv. (xxiv.) Westminster heading, "Of Marriage and Divorce." Savoy, "Of Marriage." Sec. 1. Westminster omits "to be" after "Marriage is." "Than" for "then."

— Sec. 4. The Westminster adds at the end, "The Man may not Marry one of his Wives, kindred nearer in blood than he was of his own; nor the Woman of her Husband's kindred, nearer in blood than of her own."

— Two sections of the Westminster are omitted in the Savoy:

"5. Adultery or Fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent Party to dissolve that Contract. In the case of Adultery after Marriage, it is lawful for the innocent

Party to sue out a Divorce; and after the Divorce to marry another, as if the offending Party were Dead.

"6. Although the Corruption of Man be such as is apt to study Arguments unduly to put asunder those whom God hath joined together in Marriage; yet nothing but adultery or unlawful Desertion as can no way be remedied by the Church or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage; Wherein a publick and orderly course of proceeding is to be observed; and the Persons concerned in it not left to their own Wills and Discretion in their own Case."

Chap. xxvi. (xxv.) The 1st section is the same; the others different. The Westminster reads:

"2. The Visible Church, what is also Catholic or Universal under the Gospel (not confined to one Nation, as before under the Law), consists of all those throughout the world that profess the true Religion; together with their children; and is the Kingdom of the Lord Jesus Christ, the House and Family of God, out of which there is no ordinary possibility of Salvation.

"3. Unto this Catholic Visible Church Christ hath given the Ministry, Oracles and Ordinances of God, for the gathering and perfecting of the Saints in this Life, to the end of the World; and doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto.

"4. This Catholic Church hath been sometimes more, sometimes less Visible. And particular Churches, which are Members thereof, are more or less Pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and Publick Worship performed more or less purely in them."

The 5th is the 3d of the Savoy in part, substituting, after "Satan," "Nevertheless, there shall be always a Church on Earth, to Worship God according to his Will."

The 6th is the 4th of the Savoy, omitting the last clause, "whom the Lord shall destroy," &c.

Chap. xxvii. (xxvi.) Sec. 1. Westminster, "in his Graces"; Savoy, "in Graces."

— Sec. 2. Westminster says, "Saints by profession are bound"; Savoy, "All Saints are bound." The Westminster omits "though especially to be exercised by them in the relations where they stand, whether in Families or Churches, yet."

The Westminster has a 3d section, omitted in the Savoy:

"3. This Communion which the Saints have

with Christ, doth not make them, in any wise, partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous. Neither doth this Communion one with another, as Saints, take away or infringe the Title or Property which each Man hath in his goods and possessions."

Chap. xxviii. (xxvii.) Sec. 1. Westminster, "instituted by God to represent Christ and his Benefits"; Savoy, "instituted by Christ to represent him and his Benefits." After "an interest in him," the Westminster inserts "as also to put a visible difference between those that belong unto the Church, and the rest of the World."

— Sec. 4. Westminster, "lawfully ordained"; Savoy "lawfully called."

Chap. xxix. (xxviii.) Sec. 1. Westminster, "Jesus Christ; not only for the solemn Admission of the Party baptized into the Visible Church, but also to be unto him a sign," &c.; Savoy, "Jesus Christ to be unto the Party baptized a Sign," etc.

— Sec. 2. Westminster, "Sacrament"; Savoy, "Ordinance." Westminster adds the final word "thereunto."

— Sec. 4. Westminster omits "and those only."

— Sec. 7. Westminster prefixes to "Baptism," "the Sacrament of."

Chap. xxx. (xxix.) Sec. 1. Westminster, "unto the Believers"; Savoy, "unto true believers." And it adds at the close, "as members of his mystical Body."

— Sec. 2. Westminster, "Remission of Sin of the Quick or Dead"; Savoy, "remission of the sins of the quick or dead." Westminster, "Commemorative"; Savoy, "memorial."

— Sec. 7. Westminster, "as Elements themselves"; Savoy, "as the Elements themselves."

— Sec. 8 is differently framed. Westminster reads: "8. Although Ignorant and Wicked Men receive the Outward Elements in this Sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own Damnation. Therefore, all ignorant and ungodly Persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lord's Table; and cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries."

Between the xxx. and xxxi. chapters of the Savoy the Westminster has two chapters, xxx. and xxxi. "Of Church Censures," and "Of

Synods and Councils." These relating to Church Government, the Congregational Synod of course omitted.

Chap. xxxi. (xxxii. West'r.) Sec. 1. Westminster, "torments"; Savoy, "torment."

Chap. xxxii. (xxxiii.) Sec. 2. Westminster, "receive that fulness of Joy and Refreshing which shall come from the presence of the Lord"; Savoy, "receive the fulness of joy and glory, with everlasting reward in the presence of the Lord."

The Massachusetts Synod of 1680 adopted the Savoy Confession with little variation. That Synod, in the preface to its declaration says: "*That which was consented unto by the Elders and Messengers of the Congregational Churches in England, who met at the Savoy (being for the most part, some small Variation excepted, the same with that which was agreed upon first by the Assembly at Westminster, and was approved of by the Synod at Cambridge in New England, Anno 1648, as also by a General Assembly in Scotland) was twice publicly read, examined, and approved of: That little Variation which we have made from the one, in compliance with the other may be seen by those who please to compare them.*"

We give these changes, however minute or accidental. They are these, from the Savoy of 1658, to the Declaration of 1680:¹

Chap. i., Sec. 1. That of 1680 says "diverse" for "divers."

Chap. v., Sec. 1. "To his infallible foreknowledge," instead of "unto" etc. (As in Westminster.)

— Chap. 4. Inserts "the" before "infinite goodness of God."

Chap. ii., Sec. 1. Reads "obedience in his Sufferings and Death," instead of "obedience in his Death."

Chap. viii. Sec. 7. "By each nature," correcting a misprint.

Chap. x. Sec. 4. "Effectually" for "effectual."

Chap. xiii., Sec. 1. Begins "they that are effectually called and regenerated, being united to Christ, having," instead of "they that are united to Christ, effectually called and regenerated, having," &c. (Nearly the same as Westminster.)

— Sec. 2. "There abide still," instead of "there abideth still."

Chap. xv., Sec. 5. "Yet there is no sin so great," instead of "Yet here is no sin so great;" evidently the correction of a typographical error.

Chap. xvi., Sec. 4. "Supererogate" instead of "superogate" (as in Westminster).

Chap. xvii., Sec. 2. Omits the first "of," from "and of the seed of God within them."

Chap. xviii., Sec. 1. "A State of grace," instead of "the state of grace."

Chap. xxii. Sec. 1. Inserts "not" before "prescribed."

Chap. xxiv., Sec. 2. Inserts "Piety," so as to read "maintain Piety, Justice and Peace" (as in Westminster).

— Omits Sec. 3d entirely, and substitutes this:

"III. They who upon pretense of Christian liberty shall oppose any lawful Power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such Opinions, or maintaining of such Practices as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the power of Godliness, or such erroneous Opinions or Practices, as either in their own Nature or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the power of the civil Magistrate; yet in such differences about the Doctrines of the Gospel, or ways of the worship of God, as may befall Man exercising a good Conscience, manifesting it in their Conversation, and holding the Foundation, and duly observing the Rules of Peace and Order, there is no warrant for the Magistrate to abridge them of their Liberty."

Chap. xxv., Sec. 1. "Than one wife," instead of "then one wife." Doubtless correcting a misprint.

Chap. xxvi., Sec. 2. Instead of the last sentence it reads, "not intrusted with any officers to Rule or Govern over the whole Body."

— Sec. 5 begins with, "As the Lord in his care," instead of "As the Lord is in care." "Than enjoyed," instead of "then enjoyed."

¹ We use the edition of 1725, — unable to find an earlier one, — from the library of the American Congregational Association.

Chap. xxvii., Sec. 1. "Have fellowship in his Graces," instead of "have fellowship in Graces" (as in Westminster).

Chap. xxix., Sec. 2. Adds to the close the word "thereunto" (as in Westminster).

Chap. xxx., Sec. 2. Reads "remission of sin of the quick or dead," instead of "remission of the sins of the quick or dead" (as in Westminster).

— Sec. 6. Reads, "not to the Scripture alone," instead of "not to Scripture alone."

Chap. xxxi., Sec. 1. Reads "two places of souls separated," instead of "two places for souls separated."

Chap. xxxii., Sec. 2. Reads "receive that fulness of joy," instead of "receive the fulness of joy."

AGAMENTICUS, GEORGIANA, OR YORK, MAINE. WITH A SKETCH OF THE LIFE OF REV. SAMUEL MOODY.

BY REV. RUFUS M. SAWYER, MIDDLEBORO', MASS.

(Continued from page 149.)

THOSE who escaped when York was sacked and burned by the Indians, deprived of their minister and the comforts of life, nearly decided to abandon the place during the war. But the other colonies, moved to tears by their sufferings, came to their relief; and some who had been carried into captivity, returned in the spring to strengthen and encourage them in their despondency. They decided to remain. But they were so feeble and straitened that "in their corporate capacity they contracted with a gentleman from Portsmouth to erect a mill for grinding their corn; giving him as a reward the site itself, the use of the stream, and a lot of land with some peculiar privileges in cutting timber."¹

For six or seven years the people were without a regular preacher. The restraints of religion were very much removed, and levity and wickedness rapidly spread. A few indeed, refined in the furnace of affliction, walked near God, while the majority, forgetting the faithful instructions of their deceased pastor, treated religion lightly, and lived as though they were made for no higher purpose than to eat, drink, and be merry. On this point we have the testimony of an eye-witness in the following words:² "When I was about

nineteen years old, I was pressed a soldier and sent into these eastern parts, and was stationed most of my time at York. When I first came hither there was no settled minister, and very little of so much as the form of religion; but on the contrary an abundance of levity and vanity, although it was soon after the destruction of a great part of the town by the Indians."

We can see from such facts what the condition of the people was when Mr. Samuel Moody, their second minister, commenced his labors among them. They were poor and worldly and on the road to vice and crime. They could not support Mr. Moody, though he was but twenty-three, just one year from college, and without a numerous family. He applied to the legislature of Massachusetts for assistance. After expressing the thanks of the people for past favors, and setting forth their destitute condition, stating even that some of them were without habitations, he proceeded as follows: "Your petitioner humbly prays in behalf of said town, and for the relief of himself and family, that you will please to order your petitioner such allowance for the last year, beginning the 18th of May, 1698, as to your wisdom and justice shall seem fit."³ The House of Rep-

¹ Williamson.

² From an account of the man's experience as given by Mr. Moody.

³ The General Court of Massachusetts gave York and other towns in Maine, about the same time, more than £100.

representatives voted to give him £12 sterling.

While the people were thus dependent on others, they were constantly exposed to the attacks of their old enemies. Even the whole period of Mr. Moody's ministry, "was marked, to a great extent, by agitation and peril, either from the incursions of the Indians or the interference of the French. And as late as 1746, only one year before his death, the people were accustomed to carry arms to the house of God, from an apprehension that they might be surprised while they were engaged in public worship."¹

Not a very inviting field for a young man of twenty-three summers and just from college.² Certainly no unbeliever, trusting merely in human appliances, would expect, under such circumstances, to make the people lovely with all human virtues and divine graces, or undertake to raise, on a foundation so agitated and shifting, institutions which would bless other generations. But Mr. Moody concluded to settle in York; and was ordained Dec. 20th, 1700, as successor of the lamented Dummel. And he was just the man to beautify sinful men with the features of moral loveliness and perfection, and raise up the pillars of a prostrate church in troublous times. He had felt the power of divine things in earlier life. He had evidently walked thoughtfully as in hearing of the ocean of eternity, and his soul,

"Could in a moment travel thither
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

As he looked up into the heavens,

"The clouds were touched,
And in their silent faces did he read
Unutterable love."

¹ Sprague's Annals of the American Pulpit, I. 243.

² Mr. Moody was born at Newbury, Massachusetts, Jan. 4th, 1677, graduating at Harvard,

He heard the voice of God in the wind, and saw his hand in every gift. In prayer, in deep reflection during the watches of the night, in his study as he read the book of books, and in meditation under the open sky, he felt the presence of a divine almighty Spirit in his own soul—in his own blessed experience. The hearts of men, the changes in communities, the destiny of nations, he saw were at God's disposal.

He had strong faith. This appears in many instances of prayer, and in the way he provided for himself and family.

Once, during his ministry, a French fleet, consisting of seventy sails, having on board three thousand one hundred and fifty well-disciplined troops, with arms for many more, who were to join them when they reached the French settlements east of the Penobscot, threatened the feeble colonies of New England with immediate and complete destruction. The admiral, Duke D'Anville, carried at his mast-head a broom, to show that he intended to sweep all before him; and, as assistance from England could not be obtained in season to protect the coast, all hearts were filled with fear. Says one who lived in York at the time: "I remember the consternation that was depicted on almost every one's countenance. But we had recourse to prayer. The church in York appointed a day for the purpose, and on that occasion Father Moody, in praying against this fleet, brought to view the expression made use of in Scripture against Sennacherib: "Put a hook in his nose and a bridle in his lips; turn him back again by the way that he came, that he shall not shoot an arrow here nor cast up a bank; but by the way that he came cause him to return." By and

1697, at the age of twenty-two. Commenced labor in York as stated above.

by the old gentleman waxed warm, and raised his hands and his voice, and cried out : " Good Lord, if there be no other way of defeating this enterprise, send a storm upon them and sink them in the deep." The storm came, the fleet was scattered, shattered, and many of its vessels foundered. Other disasters followed. The first in command, overwhelmed with his misfortune, soon died. The second officer, meeting various disappointments, was thrown into the deliriums of a fever, and committed suicide. The third was incompetent. The undertaking failed. " Never was the hand of Providence more visible, never deliverance in favor of this country more complete without human aid." And many believed that Father Moody's prayer was that of the righteous, which availeth much.

One season the canker worm was very destructive. A fast was appointed to pray for the removal of the scourge. Mr. Moody preached on that day for his son-in-law, Rev. Mr. Emerson, of Malden. His text was from Mal. iii. 11, — " I will rebuke the devourer for your sakes." After discoursing awhile he became very earnest, and appealed to his hearers as follows : " Brethren, here is the promise of God ! Do you believe it ? Will you repose full confidence in it ? I believe it, and feel an assurance in my soul that God will bring it to pass."¹

Mr. Moody's faith was no less apparent in his acknowledgment of his dependence on God for the common blessings of life. To prayer he would betake himself when want entered his dwelling. Informed by his wife that there was nothing for dinner, he directed her to set the table, saying :

¹ The report is that the "devourer" was "rebuked." According to some accounts the canker worms covered the ground and hung in pecks from the bushes in the morning, but at evening were all dead. Be that as it may, Father Moody's faith was the same.

"The Lord will provide." The dinner was sent in, all cooked, and placed upon the waiting table, as a reward of faith.

Reminded on Saturday morning that there was no wood, he replied, " I must go into my study, and God will provide for us." In due time a good Quaker called in and inquired for Mr. Moody. When he appeared, the Quaker proceeded to say, " Friend Moody, I was carrying a load of wood to neighbor A. B., and just as I got opposite thy door my sled broke down ; and, if thee will accept the wood, I will leave it for thee." It was received as a gift from the Lord.

The same principle led him to labor without a fixed salary, relying on the voluntary contributions of his people. He devoted himself entirely to his work, and " literally knew not anything that he possessed." And he was satisfied to live by faith ; for, " in one of his sermons he mentioned that he had been supported twenty years in a manner most pleasing to himself, as he had been under no necessity of spending an hour in a week in care for the world."² Though sometimes he was reduced almost to want, his confidence in God never deserted him. Towards the close of his ministry, when he had become enfeebled by age, an article was put into the warrant for a parish meeting,

² The town made provision for his support in several instances. At one meeting, the citizens voted to build him a house ; at two meetings, " that the selectmen should take a subscription of ratable persons in town to see what they would give freely " to Mr. Moody. At other times they voted to supply him with " firewood," " to fence his pastures," " cut his hay," " to fence a marsh," and " to build a barn " for him. In 1715, they voted to raise £80 to build a new parsonage. The parish provided a small farm, and hired a man to manage it. At one time they purchased a slave for Mr. Moody ; but he was soon disposed of for a hired man. — Records of the town and First Parish of York.

"to see if the Parish would settle a salary upon Mr. Moody." Hearing of it, he attended the meeting and opposed the article. He was told that he was old, had but a poor support, and that what he had came from his *best friends*, and not equally from all. But he inquired, "Who are my best friends?" Mentioning a number of persons, before giving an opportunity to reply, he said, "Are not these my best friends?" All assented. "Well, are they not the best livers in town?" It was admitted that they were in good circumstances. "Yes," responded Mr. Moody, "and they always will be so, as long as they lay themselves out for the support of the gospel."

Many more incidents might be given showing his strong faith in God, as the sovereign Disposer of events and the bountiful Giver of every needed blessing.

But other traits of his character claim our attention. He was zealous, earnest in his Master's service. Love for souls led him to labor in season and out of season, at home and abroad.

Increase Mather says, in the preface to a sermon preached by Mr. Moody when quite young, "It was a signal favor of God to his people Israel that he raised up of their sons for prophets and of their young men for Nazarenes. This has the Lord done for his people in New England, of which the author of this sermon is not the least instance. . . . It is evident the author has an earnest and holy desire to promote the salvation of souls, — especially the young generation."¹

His love for souls led him at times to undertake missionary labors. In the early part of his ministry, he traveled on a preaching tour as far as Providence, R. I., where he pre-

pared the way for the organization of a church. The late Dr. Hall, of Providence said, in a discourse delivered June 19, 1836, a century after the First Congregational Church was organized in that place,² "The first minister who was in any way connected with it (the First Church) was Rev. Samuel Moody, of York, Me., whose services were so acceptable that messengers were sent to his people, and great exertions made to obtain him as permanent pastor. But all that his people were willing to grant, — and this is more than every society is willing to grant to others, however destitute, — was that he might remain in Providence and preach three months. This he did, to the great satisfaction and apparent edification of the people. . . . He continued to correspond with this society and to aid them by occasional visits, and thus may be considered as one of their best friends in their greatest need."

His earnestness in his Master's service led him to encourage revivals of religion and labor in them, "while his highly popular talents and glowing zeal were of great service to the churches."

Influenced by the same spirit, he twice welcomed to his field of labor Whitefield, the great revivalist. Whitefield's first visit was on the second day of October, 1740. He says: "After preaching in Portsmouth (Oct. 1st), I crossed the ferry immediately, and went over a very stony way to York, to a town thirteen miles round from the ferry distant from P——. Hither I came to see one Mr. Moody, a worthy, plain, and powerful minister of Jesus Christ, though now much impaired by old age. He has lived by faith for many years, would not have a settled salary, and has been much despised by bad men, and as much

¹ Sermon on the 9th verse of the 11th of Eccl. Subject, "The vain youth summoned to appear at Christ's bar."

² Mr. Moody visited Providence, 1724, when sixteen persons were baptized by him. (

respected by the true lovers of the blessed Jesus. He came as far as Hampton to meet me. The air agreed mightily with my constitution. As I came along I was surprised to see such improvement made in a place of about a hundred years' standing, and could not but fancy myself in Old England."¹

Mr. Whitefield's second visit was October, 1744. As he approached the coast off York, impatient to get on shore, he and his friends boarded a fishing-smack, expecting thereby to land a few hours sooner. But it grew dark, and they missed the inlet. He says, in his journal: "About the fourth watch of the night the men found the inlet. But what passed before our arrival is somewhat striking to me. One of my friends, on asking what news, was answered the New England people were turned new lights. 'But, however,' said the man, not knowing that I was lying down at his elbow, 'they are all expecting one Mr. Whitefield, and my sister and those of her stamp were yesterday all praying for his safe arrival.' This made me take courage. I continued undiscovered, and in a few hours, in answer to new-light prayers, we arrived safe at York." (Whitefield was taken with the bilious colic just as he was entering the harbor, and was carried to the house of a friend as soon as he landed.) "Soon after I began to recover, good old Mr. Moody, the minister of York, who feared the Lord greatly from his youth, came to me and accosted me thus: 'Sir, you are first welcome to America; secondly, to New England; thirdly, to all the faithful ministers of New England; fourthly, to all the good people in New England; fifthly, to all the good people of York; and sixthly and lastly, to me, dear sir, less than the least of all.' He then urged

me to give them a sermon. Too forward to engage in my old delightful work, I complied, notwithstanding at the same time word had been sent to Boston that I was dying."²

Others bear testimony to Mr. Moody's zeal in his Master's service. Mr. Hemmenway, of Wells, said, at the funeral of Mr. Lyman: ³ "The memory of Mr. Moody is still precious, not only in this place but wherever he was known. He was truly an extraordinary man, strong in faith, of fervent piety, of great zeal, courage, resolution, and exertion in his ministerial services."

Added to his zeal and earnestness in his Master's service were strong sympathy for men in want or suffering, and a readiness to give of his substance for their relief. Meeting a beggar, and taking out his purse, and finding it difficult to untie it,—his wife having purposely made it so, to prevent his giving before a little reflection,—he concluded that the Lord intended that he should give the whole. So he handed over to the beggar both his money and his purse.

While on his way to Boston, on a certain occasion, he met, in the morning, a poor man led to jail for debt. He ascertained the amount for which the unfortunate man was sent to prison, and paid it, though it took the last cent he had. The poor man was liberated; but Mr. Moody was in Boston towards evening with an empty pocket. A kind friend who accompanied him told the people of Boston what had taken place. Before retiring for the night, Mr. Moody received a sealed package. Upon opening it he found just the sum he gave the poor man in the morning. He turned to his friend, and said: "I cast my bread upon the waters in the

¹ Whitefield's Letters, vol. ii., p. 68.

² Rev. Isaac Lyman, successor of Mr. Moody. He was pastor of the First Church, York, sixty years.

³ Whitefield's Journal, p. 33.

morning, and, behold, it is returned to me in the evening."

One cold, frosty morning a poor woman, shivering with cold, nearly barefooted, came to the door, telling a most pitiful story, and asked for an old pair of Mrs. Moody's shoes. Mr. Moody went to the bedroom and took the only pair of shoes his wife had and gave them to the poor woman. Soon Mrs. Moody was about the house in search of her shoes, but they were not to be found. In due time Mr. Moody told her what had taken place. "Dear Mr. Moody," said she, "how could you do so, when you knew they were all the shoes I had in the world?" "Oh, never mind it, dear wife, the Lord will send in another pair before night, I doubt not." Before noon they made their appearance. All Mr. Moody had was used to bless men. He loved his neighbor as himself.

But he loved other virtues than those of benevolence, zeal, and faith. There were stern features to his character. He was bold and fearless.

When seventy years old, he went as chaplain to the American army in the expedition against Louisburg. Some of his friends attempted to discourage him from his purpose; but his reply was, "there never was a bullet made to hurt him." As he went on board the vessel at Boston, he seized an axe, exclaiming, "The sword of the Lord and of Gideon;" and, after the capture of the place, he actually shouldered his axe and cut down the images with his own hands, as he had predicted.¹ And there in the house which had been dedicated to Catholic worship, he preached the first protestant sermon ever preached on the island, from Psalm c. 4, 5, — "Enter into his

gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name; for the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

His fearlessness appeared also in the rebukes he gave those of his people who transgressed. A wealthy parishioner held on to his corn in a time of great necessity, to obtain a higher price for it. Mr. Moody announced as his text, one Sabbath, after hearing of his neighbor's oppressive conduct, — "He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it." As he proceeded with his discourse, he applied it very closely to the guilty man who sat before him apparently indifferent, looking him directly in the face. Mr. Moody grew warmer and warmer, and more pointed and direct in his remarks. But the guilty man held his head only the higher, and put on still more careless airs. By and by Mr. Moody, imitating Nathan the prophet, exclaimed, — "Colonel Ingraham, Colonel Ingraham, you *know* that I mean you; *why don't you hang down your head?*"

The colonel's wife was a very fashionable lady, and appeared at church occasionally in a very showy dress. According to the fashion of that day, as well as this, one Sabbath morning she came "sweeping into church" in a new dress very much inflated with hoop skirts.

"Here she comes," said Father Moody, from the pulpit, "here she comes, top and top-gallant, rigged most beautifully, and sailing most majestically; but she has a leak that will sink her to hell."

He heard one day, that three families living in the same house in a distant part of the parish, did not speak to each other. He soon called upon one of them. When about to leave, he was invited to pray. He assented, and re-

¹ He went as chaplain, confident that the place would be taken and that he should demolish the images in the Catholic church at Louisburg.

quested them to invite in the other families in the house. "They don't come in here," was the reply. "Well, then, I will go in and see them." He did so, and found them equally unwilling to call in their neighbors. He then said to them, "Well, I will take the devil's stand in the entry, and all you come to your doors while I pray." They obeyed him, and became friends, and lived in peace the rest of their days.

This trait of his character was still more strikingly exhibited in his discourse, addressed to certain individuals, who, by much solicitation and artifice, persuaded a party of friendly Indians to accept their hospitalities at a feast, and, after getting them drunk, fell upon them and killed them. According to one account¹ of his discourse on this occasion, he first dwelt on the mysterious nature of divine Providence in suffering crimes of the darkest dye to be committed; then, upon man's agency in such crime. This finished, he dwelt upon the importance of integrity of character in the concerns of this life. Then, lifting up his hands, and raising his eyes as if in prayer, he cried, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Then turning to his audience, as if the bearer of a divine message, he replied, "He that walketh uprightly and worketh righteousness and speaketh truth in his heart; he that doeth no evil to his neighbor." He then called upon his hearers to contrast the requisitions of the divine law with the character of the bloody tragedy of the week preceding. Here, in brief, but clear, select terms, he detailed the systematized treachery, the hollow-hearted pretences of friendly hospitality, the cunningly devised means of throwing the red man off his guard, and then the consummation of the deed of

blood and butchery. As he closed this portion of his discourse, a shudder and thrill of horror pervaded the whole house. But lost in his subject, impressed with a deep sense of his responsibility, and moved with indignation, he proceeded: "And now my children, as I stand here the servant and minister of the most high God, like his faithful servant Jacob of old, I proclaim in regard to the authors and contrivers of this foul deed, "Cursed be their anger, for it is fierce, and their wrath, for it is cruel! The Lord will divide them in Jacob, and scatter them in Israel."

Such facts or incidents show clearly that Mr. Moody had an iron will, dauntless courage, indomitable energy, and was fearless in the performance of his duties as a minister of the gospel.

Still he was a humble man and readily confessed his faults. This is enshrined in several well-authenticated anecdotes. A pious man, who had come a long distance to make Mr. Moody's acquaintance, was sitting with him and family at the breakfast-table, when a neighbor came in somewhat excited, and said to Mr. Moody, "Your cattle have got into my field and done much damage, and I wish you would take care of them." Mr. Moody was very much irritated, and replied sharply. The stranger was astonished. In a few moments Mr. Moody rose from the table, and went into his study. He soon returned, however, weeping over his sin, and saying, "If it were not for the example of the Jewish prophet Jonah, left on record, I should have no hope of myself."

During a revival he met two men disputing about the state of things—one for, the other against, the revival. He gave as he supposed the one opposed to the revival a blow upon the shoulder with his cane, exclaiming, "I'll teach you better than to dispute

¹ Narrative of the Preble family, by Judge Preble.

against the work of God." After a moment's reflection, and discovering that he had struck the wrong man, he fell upon his knees in the road, confessed his fault, and asked forgiveness. He did not forget the divine requirement, "Confess your faults one to another, and pray one for another that ye may be healed."

But what peculiarly characterized Mr. Moody were his eccentricities. These appear under nearly all circumstances, and are frequently very marked and striking. Occasionally he exchanged with his son-in-law, Mr. Emerson, of Malden. Mr. Emerson, much to the edification of the people of York, gave carefully prepared and well-written discourses. They soon gave their own minister, who preached without notes, to understand that they should like better prepared, even written sermons. He tried his hand at it, and soon appeared in the pulpit with a written discourse. After the introductory services were over, he began to read his manuscript. He read on until tired of such trammels, and then stopped suddenly, and, looking round upon his audience, said, "Emerson must be Emerson, and Moody Moody. I feel as if I had my head in a bag. You call Moody a *rambling preacher*, and it is true enough; but his preaching will do to catch up *rambling sinners*. You are all runaways from the Lord."

He noticed one Sabbath quite a number of his hearers asleep. He stopped in his sermon, and cried out at the top of his voice, "Fire! fire! fire!" One man, just aroused from his slumber, half conscious, trembling with fear, enquired, "Where?" "In hell for sleepy hearers," was the reply.

One of his people noticed that, when he returned thanks after meals, he introduced passages of Scripture descriptive of some article of food on the table. To test his skill, a dinner of *clams* was

provided, when he was to be the guest. He was called upon to return thanks. He proceeded to bless the Lord that he not only supplied their wants from the field, flocks, and herds, but suffered them to "*suck of the abundance of the seas and of the treasures hid in the sands.*"

He was overtaken one Saturday some distance from home, and concluded to spend the Sabbath with a brother minister. The good brother welcomed him to his house, and said, "I should be very glad to have you preach for me to-morrow, but I am almost ashamed to ask you." — "Why, what's the matter?" — "Our people are in such a habit of leaving before the meeting is closed, that it seems to me an imposition on a stranger." — "If that is all, I must and will stop and preach for you." Sabbath came, and Mr. Moody appeared in the pulpit. After he named his text, he stopped and said, "My friends, I am going to preach to two sorts of folks to-day, saints and sinners. Sinners, I am going to give you your portion first, and I would have you give good attention." When he got through with them he paused, and said, "There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please." All remained in their seats till the service closed.

After the capture of Louisburg the officers had a great dinner. Knowing that Mr. Moody was favorable to long services, and fearing that the food might get cold before eating, they hesitated about asking him to ask a blessing. But their respect for him prevailed; and the general invited him as usual to say grace. Much to their surprise the old man came forward, and, lifting up both hands, said, "O Lord, we have so much to bless thee for, we must refer it to eternity, for time is too

short; so bless our food and fellowship for Christ's sake."

During a revival he overtook, as he was going to meeting, a poor *lame* woman, wending her way to the place of worship, burdened with a sense of sin. He reined up his horse and invited her to step upon the fence and mount the pillion behind him. She thanked him, but refused his kind offer. "Yes, yes," said he, "jump on; the time has now come when the *lame* shall leap for joy." She yielded to such solicitation, and rode to meeting behind Father Moody; and in a few days her heart did leap for joy, for its burden was rolled upon Christ as her Saviour.

Several more anecdotes illustrating his eccentricity might be given; but we will take time only for one more.

At a meeting of the Association at his house, his brethren criticised him for his peculiarities. After listening a while he said, "Why, what have I done?" They repeated various careless expressions, which, as they understood, he had used, and said to him, "You are liable by such a course to injure the good cause." He was silent for a few moments, then arose and went into his study. But he soon returned with a list of some thirty names of persons whose conversion had been traced to those same expressions. The good brethren were somewhat discomfited as Father Moody read over the names and dates, and stated the facts somewhat fully. They began to conclude that they had been a little hasty. So one of them remarked, "If the Lord owns Father Moody's oddities, we must let him take his own course."¹

Possessing such marked peculiarities and strong faith, so earnest and benevolent, so fearless and humble in

his labors, Mr. Moody was peculiarly adapted to the society for which he labored, in its days of poverty and worldliness, in its seasons of trial and danger, and when it blossomed as the rose under the influence of the Spirit of God.

What he accomplished during his ministry in York can not be fully described; for who can paint with words the loveliness of individual and social life, as again and again waves of holy light, love, joy, and peace swept through the hearts of families and religious assemblies of the people of York during his ministry of forty-nine years? Who can tell how often heaven was thrilled with joy over penitent men coming to Christ, or how many were welcomed to the shining ranks above? And who can estimate the influences set in motion still spreading into such widening circles; the sparks of light struck out expanding into infinite brightness and glory; the emotions of happiness swelling into oceans of love and joy? The work of a faithful, devoted servant of God may be learned from the records of eternity, but not from those of time. And the most he does here, even, is in the hearts and minds of men, and not revealed to the eye of sense. In Christian labor visible results are only the index of greater results, known only to Him who searches the heart.

One fact, though, suggests much in Mr. Moody's case. Learning one Saturday evening that a certain individual connected with his congregation neglected family worship, he hastened to call upon him. After reproving his friend, and finding him, on account of diffidence, unwilling to attend to his duty in the family, he gave him to understand that he should not leave the house until he erected an altar to God. He pressed him up to duty until in agony of spirit he cried out, "Lord, teach me to pray."—"Well done," responded Father Moody, "that is a good prayer; you have begun excel-

¹ The most of the anecdotes I have introduced may be found in a somewhat different dress either in Sprague's Annals or the Biographical Sketches of the Moody family.

lently ; I am satisfied ; now go ahead ; and as the purpose of my visit is accomplished, I will bid you good-night."

What a community it must have been, when, as we may conclude from this incident, family worship was observed in nearly every dwelling ! How different the place from what it was when Mr. Moody came to it ! Then it was given up to levity and wickedness ; now it was filled with love, joy, and peace. Then iniquity and crime were fast spreading ; now all was beautiful with holiness. Then the church was very small, numbering possibly a score ; now it contained three hundred and seventeen members. Then only here and there one was connected with it ; now probably from one third to one fourth of the whole population. What a change to be produced, under God, principally by the labors of one man !

He closed his labors at seventy-two, "in great distress of body." During his last hours "Joseph,¹ his son, sat behind him on the bed, holding him in his arms. When he ceased to breathe and the people began to remark that he was gone, his son exclaimed with a loud voice, 'And Joseph shall put his hands upon thine eyes.' He then closed his eyes, and laid the lifeless body back on the bed."

His grave is but a few rods from the old church, which was built the year

he died, and beside the graves of those he loved. On the stone at its head is the following inscription:

"HERE LIES THE BODY
of the Rev'd

SAMUEL MOODY, A. M.

The zealous, faithful and successful pastor of the First Church of Christ in York ; Was born in Newbury, January 4th, 1675, graduated 1697. Came hither May 16th, 1698. Ordained in Dec. 1700, and died here Nov. 13th, 1747. For his further character read the 2d Corinthians, 8d chapter, and first six verses."

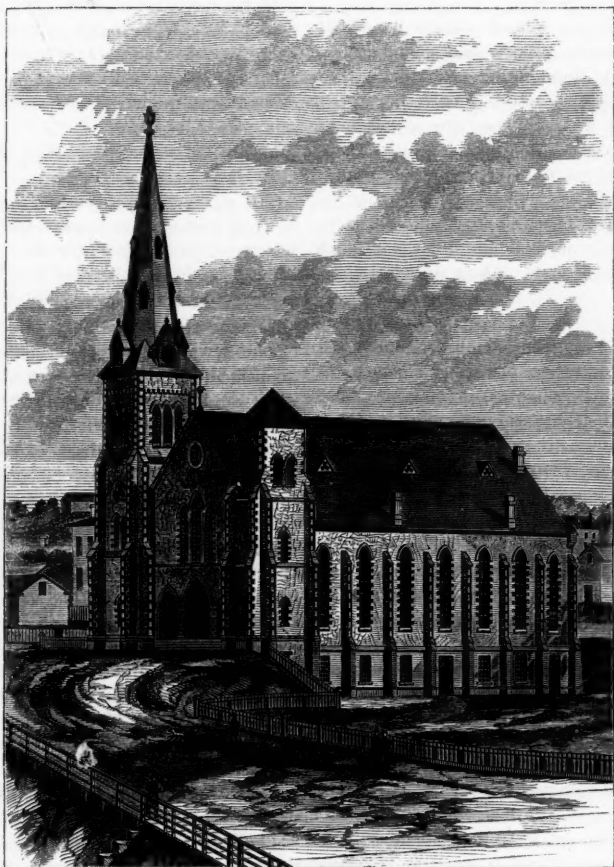
"Mr. Moody was first married to Hannah Sewall, the only daughter of John Sewall, of Newbury, and the first cousin of the Rev. Dr. Sewall, of the Old South Church, Boston. She died Jan. 29th, 1728, aged fifty-one years. They had three children, namely, Joseph, pastor of the Second Church in York ; Mary, who became the wife of the Rev. Joseph Emerson, of Malden ; and Lucy, who died in infancy."

"The following is a list of Mr. Moody's publications : The Vain Youth summoned to appear at Christ's Bar ; Lecture Sermon at York, Me., 1701 ; The Doleful State of the Damned ; Substance of Several Sermons at York, 1710 ; Judas the Traitor hung up in chains to give warning to professors, 1714 ; Massachusetts Election Sermon, 1721 ; Sermon preached to children after catechising in the town of York, Me., 1721 ; A summary account of the Life and Death of Joseph Tussan, an Indian ; A sermon on the Way to get out of Debt, and the Way to Keep out of Debt."¹

¹ Mr. Joseph Moody was the only son of Mr. S. Moody. He was born in 1700. Graduated at Harvard at the age of eighteen. He was active in civil life for several years, serving as town clerk, register of deeds for the county, and also as judge of the county court. In 1732 a second church was organized in York, and he was invited to take charge of it, and did so ; after about six years he became gloomy and closed his labors in the ministry.

¹ Sprague's Annals.

Mr. Moody was married a second time, but had no children by that marriage.



THE COLLEGE STREET CHURCH, BURLINGTON, VT.

THE Third Congregational Society of Burlington, Vt., was formed July 21st, 1860. Regular public services were established by the society in the Court House on the ninth of the following September. The Third Congregational Church was organized on the first Sabbath in November, and was received into the Chittenden County Conference

in June following, at its first session after the organization of the church.

The original membership of the church included fifty-two persons, most of whom were previously connected with the First Church in Burlington.

On Dec. 26, 1860, the church installed the Rev. George B. Safford, as pastor, through a council of which the

Rev. Dr. Blagden, of Boston, was moderator. The sermon was preached by the Rev. Dr. Kirk.

The church and society continued to worship in the Court House until a suitable building for their permanent use could be procured.

The determination of the society to avoid both a debt and the necessity of making the house of worship the property of pew-holders, together with the financial embarrassments incident to the rebellion, delayed the building until the spring of 1863. A lot near the centre of the city, on the corner of College and Union streets, was procured at a moderate expense, being partly a gift from the owner, Hon. L. Underwood. The edifice was then commenced. Delays occurred, caused by an abhorrence of debt, and the rise in the cost of materials and of labor.

The chapel was occupied for the first time, Jan. 15, 1865; and the building was finished in February of 1866. It was dedicated on Feb. 27th. The sermon was preached by Rev. Dr. Kirk.

A view of the building is given above.

The basement, for which the natural grade of the lot was well suited, is entirely above ground, while the main floor is but three feet above the level of Union street. The walls are built of a calcareous sandstone from a ledge within a mile of the building.

The basement wall is made of dark red stone in rubble work, and is separated by a belt of blue limestone from the upper wall, which is of a pinkish-white color and like the basement wall laid in rubble.

The quoins and other dressings are of hammered blue limestone from Isle La Motte. The effect of the three combined colors is very pleasing. The roof and the spire are slated with reddish slate from the south part of the State. Several courses of slate upon the spire are in scale and diamond shape.

On each side of the roof are three trefoil dormer windows.

In the front is a large triple window and in the gable above it a circular window, immediately over which is a white tablet bearing the foundation date. In the rear gable also there is a circular window, from which light is thrown down on the pulpit by windows in the ceiling of the chancel.

The body of the house is 94 by 50 feet, exclusive of towers and buttresses; the larger tower is 17 feet square, and with the spire is 114 feet high, measured from the front sidewalk. The smaller tower is 13 feet square and 54 feet high. Besides the pointed windows, there is a row of small trefoil windows in both the main tower and the spire.

The basement contains a chapel, which is 45 feet square and 12 feet high in the clear, with a front vestibule connecting with the main staircase in the large tower, and a side vestibule entered from a door in the center of the west side of the basement. A library room joins the chapel, and through the chapel and the rooms adjoining run the two rows of iron columns that support the main floor. In the rear of the chapel are two parlors connected by sliding-doors, and together reaching across the building; a room for the pastor's use, which has an outer door in the south-west corner of the building, and a staircase leading to the pulpit above; a kitchen, clothes-room, and water-closets.

The wood-work of the basement rooms is of pine, oiled and varnished. The chapel is furnished with settees painted and cushioned, and will accommodate 250 persons. The windows in the basement are of ground glass.

The audience-room is 74 by 45 feet, exclusive of the chancel, and is lighted by six windows on each side, and the large one in the front, before mentioned. The top of the wall is 21 feet from the

floor, and the ceiling rises 13 feet. Lock rafters, which support the roof and dispense with tie-beams, rise from the top of the walls, and are cased with chestnut; the brackets beneath them and the cornices being also of chestnut. By these rafters the ceiling is divided into twelve panels, which are finished in plaster and colored blue. The plaster of the side-walls has a slight tint of umber.

The windows are of pale chocolate-colored glass, stained in diamond and trefoil pattern. There are three aisles, the two side aisles running close to the walls. The pews are of chestnut, with black walnut rails, arms, and mouldings, and are upholstered with green damask. There is but one gallery, over the vestibule between the towers, which is also finished in chestnut and carpeted and cushioned like the main floor.

The organ stands on the east side of the pulpit, behind a paneled screen of ornamental blind-work in black ash and black walnut; on the west side of the pulpit is a similar screen, behind which is the staircase leading to the pastor's room.

The pulpit with its furniture is of black walnut. The main doors are of chestnut.

The audience-room without the gallery will seat 550 to 600 persons. It is

heated by small portable furnaces in the chapel and parlors, which are found amply sufficient to warm the house, both above and below. In the audience room, against each of the four smoke-flues in the side-walls, stands a radiator, through which the smoke from the fire below passes; a large radiating surface is thus secured, which greatly increases the power of the furnaces.

The chandeliers, of three lights each, hang from the points of the brackets under the rafters; and there are also lights for the pulpit in side-niches in the chancel and for the organ.

The building was erected from designs furnished by J. D. Towle, architect, of Boston.

The organ is from the manufactory of Messrs. Simmons & Co., of Boston. It has twenty-five stops and registers with 1,069 pipes.

The church is pronounced by good judges one of the handsomest buildings of the kind in the State. It is certainly a very substantial and thoroughly built structure, and one that will remain a permanent ornament to the city. The cost, in round numbers, of the grounds, building, and furnishing, is \$40,000, which amount has been raised by the liberality of members of the society, assisted to the amount of a few hundred dollars by generous citizens of other religious societies.

THE DUTY OF THE CHURCH IN CONNECTION WITH ITS ABSENT MEMBERS.

BY REV. JAS. CRUICKSHANKS, SPENCER, MASS.

THE subject of which we purpose to treat briefly in these remarks is one which we think will commend itself to the conscience of every friend of Christ. As we have examined the statistics of our churches from year to

year, we have had the painful consciousness that there was at least one radical defect which has long called for a remedy. A general in the field, on the day of battle, wants to know, not only how many forces he has, but

more,—he must know *where they are* and *what they are doing*, in order to calculate upon the movement on the enemy.

Just so is it with the forces of the spiritual army: it must be known by those whose duty it is to know where they are, in order, fully and successfully to complete the commission that has been given by Christ our King.

Many evils exist in our church polity which need to be eradicated, and a better way introduced, in order to bring all our churches up on to high and honorable ground, that they may be regarded by the world in their true relation to the surrounding darkness, "cities set upon a hill that can not be hid." But the evil of which we speak here has a significance which can not be overlooked without evading a plain and positive duty,—a duty evidently incumbent on the churches and their pastors.

The special presence of God's Spirit in revivals will not accomplish anything in this direction. Greater spirituality in the hearts of God's people will not necessarily work a change for the better. Such influences have not hitherto operated upon this evil in any respect. By an examination of the records of our churches as they stood previous to the great revival of 1858, with those same records to-day, it will be found that the sheep that were *then* wandering without any "local habitation or name," are still wandering as sheep having no shepherd. Such things ought not so to be. There is a deep responsibility touching this matter, which needs to be felt in all its consequences, for it is far-reaching. The long neglect which has prevailed respecting this subject has and is still weakening the churches, and is rendering the work of the ministry inefficient in an alarming degree.

Of this fact every candid mind must be convinced that will give the subject a careful consideration.

We propose, then, through the Quarterly, to present a few thoughts in connection with the *absent members* of our churches, simply with the hope of stimulating in the minds of the friends of Zion a healthy activity touching a subject which must be seen to be closely allied with substantial Christian progress.

1. *It is to be observed then, first, that the church in this, owes a duty to its absent, no less than to its present members.*

It will readily be acknowledged that the church has various duties to discharge towards its members, each growing out of the covenant entered into on the day of public profession.

The language of the solemn engagement into which the church enters is substantially as follows: We, the members of *this church*, affectionately receive you to *our communion*, and in the name of Christ declare you entitled to all its privileges. We joyfully and charitably receive you to this fellowship with us in the blessings of the gospel, and *promise on our part to watch over you, and seek your edification, as long as God shall continue you among us.*

The duty of the church here is plain and obvious. The covenant is solemn and binding; and the church can no more withhold its spiritual supervision over its individual members than the latter can withdraw without a breach of covenant. It will be noticed that this oversight, and promise to seek the edification of the members is to remain so long as God shall continue them with the branch of the church to which they have visibly united themselves.

But beyond this limit there is another condition. The church solemnly declares, should you have occasion to remove, it will be your duty to seek and ours to grant a recommendation to another church; for hereafter you can never withdraw from the watch

and communion of the saints without a breach of covenant.

This now would seem to place on the individual member the burden of taking the preliminaries, in case of removal, for placing himself in active, personal sympathy with the branch of Christ's church in his new home.

But if the member removing shall fail to take the steps indicated in the covenant, as the facts show to be the case in numberless instances, can the church hulk its conscience to rest while it suffers the wanderer to go out it knows not whither? It cannot be done without a breach of covenant on the part of the church; for the spiritual jurisdiction of the church extends over the individual member though he may have taken up his residence on the opposite side of the globe.

The obligation remains in all its force as long as there has been no request made and no grant given of recommendation; and even after those steps have been taken, until the church has been informed that the absent member has identified himself with the church to which he was recommended, the arms of the church having the original jurisdiction cannot be withdrawn.

It is the failure of the churches to recognize their responsibility in these respects, that has brought them into the loose condition that we find them in to-day. So far as our knowledge and observation extend, and of late our inquiries have been made over a large field, we are assured that, for years, the churches of our denomination have utterly ignored all interference with those who, without the least intimation of these designs, have gone out from them and their communion.

Instances there are, however, worthy of honorable mention as exceptions, one¹ especially, now in mind, in a

neighboring city, has been engaged during the past year in a most rigid examination of its statistics. The labor, though severe and of a trying nature in some of its developments, is still progressing and promises in the end the most satisfactory results. The pastor, in conjunction with a committee chosen for the purpose, as I understand, has written over a hundred letters to *absentees* during the year past.

A glance at the statistics of the church for 1863, if compared with those for 1864, will show how severe the process of sifting has been; and we cannot but hope that the work of inquisition will go on, and that the church will give the results to the public through the pages of the Quarterly, that others may be led to imitate and institute a similar work, and so bring the statistics of our churches into a condition that shall be satisfactory and complete.

2. *Again, the church, in this connection, owes a duty to itself, whose long neglect has recoiled upon it with the most disastrous results.*

Each member of the church is a component part of the church, which is the body, of which Christ is the Head. If one member suffer, all sympathize with it; if one member rejoice, they rejoice together.

When once united in the bonds of the everlasting covenant with church A, until a separation takes place through the proscribed means, and a union with church B is recognized by certificate, the membership of church A, remains a unit.

The covenant originally entered into by the church with its members continues in all its binding force upon the church, whatever may be the *status* of its members.

If the individual member "cannot withdraw from the watch and communion of the saints without a breach of covenant," so likewise the obligation

¹ The Union Church, Worcester, Rev. E. Cutler, pastor.

of the church continues "to watch over, and seek the edification" of all who compose its membership.

The fact that certain members take up their residence in other places does not, and cannot weaken the responsibility of the church in this matter. The profane maxim, "*Out of sight out of mind*," is one that will not hold in the spiritual relations which God has instituted between the souls of his creatures. Yea, the church cannot in any more forcible way discharge its obligations to itself than by reversing the maxim, — never more in mind than when out of sight. In no more effectual mode that we can suggest can the church fulfill its covenant engagements and meet the solemn vows that are recorded on high, than in following those who have gone out from it, with its prayers, its faithful admonitions, its tender reproofs, its earnest and affectionate enforcement of their mutual obligations to manifest their personal identity with Christ's church and people wherever they may be.

And thus, while the church recognizes the great fact that it is its brother's keeper, it likewise acknowledges its imperative duty to care, with all the solicitude of a loving mother, for her children as she would for her own flesh. But the churches have not hitherto appreciated the importance of this care for the absent ones as a duty directly pertaining to themselves; hence the deplorable condition in which we now find the statistics of our denomination.

3. *Again the church, in its care for the absent members, which we claim, owes a duty to Jesus Christ.*

The solemn covenant into which the church enters with its members is not only a mutual agreement giving rise to reciprocal duties between the two parties; but each of the parties conjointly enter at the same time into the most solemn covenant with the Lord

Jesus Christ, to walk worthy of the high vocation wherewith they are called, and to be faithful in every good word and work even unto death.

Now the duty of the church to Christ may be found, we think, by implication in such passages as the following: — "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." St. Matt. xviii : 6. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." St. Matt. xxv. : 40.

The engagement which the church makes before God, angels, and men, to watch over its members, and seek their edification, becomes virtually a covenant with Christ, which is accepted by him to this effect.

Accordingly, as the church treats its members so is its spirit manifested towards Christ himself; — so is Christ either wounded or honored in the house of his friends.

The breach of covenant on the part of the church, in this respect, has, as we have reason to believe, become fearfully alarming; and we feel that it needs only to be mentioned to be appreciated.

It cannot but be seen, on a moment's reflection, that the responsibility of our churches has, in this view of our subject, already reached to a tremendous magnitude.

It is often the case that individuals lose their personal identity in the mass; but it is found here that even the mass, though under the most solemn obligations, ignore the plainest intimations of their covenant. And by this means the cause of Christ is made to suffer through the most criminal neglect of those who have solemnly promised to keep and guard it against all reproach.

4. *But, finally, the church, in its care*

for its absent members, owes a most sacred duty to its sister churches.

So far as our observation extends and we believe that the observation of any one carried to any limit, will show that in every congregation there are to be found many sheep that have strayed from their own folds without the knowledge of their shepherds. And thus they remain, — many for months and even years, — without any recognition, in their temporary residences, of being members of Christ's Church. Such wanderers are of little or no value to the churches where they worship. They add nothing to their spirituality. Having no ties that are publicly recognized, to bind them, they do little or nothing to sustain the institutions of the gospel. Though more than usually interested in all church affairs, yet it is too much the case that they are giving their influence to the world. They may be found at the communion table for a time ; but even this after a time is deserted from the conscious fact that their covenant relations are with another church and another people.

The consequence is that their obligations become weak, their attachment to the church loses its vitality, and they gradually subside into the state of those who belonged to the Laodicean church and finally end in the sad and woful condition of those of whom the angel of the church in Sardis wrote : "These things saith he that hath the seven spirits of God, and the seven stars: I

know thy works, that thou hast a name that thou livest, and art dead."

Such members are *drones* wherever they may be. They are more, — they not only have the credit of doing nothing to advance the interest of Christ's cause where they have located themselves, — they are a positive injury to the interests of the church where they worship. The church, then, whose members are abroad grazing in other, pastures, has a duty to perform to its sister churches in this matter, which is sufficiently obvious; and that is either to use every proper method to bring the wanderers home, or constrain them by the most affectionate appeals to their covenant obligations, their love for the Saviour and his cause to remove their church connections and identify themselves with God's church and people where Providence has placed them.

We have thus briefly touched upon a few of the duties of the church in connection with its absent members. Others might be noticed, but enough has been said for our present purpose, which is simply to bring the subject before the churches and their pastors, with the hope of stimulating thought that may lead to an investigation in this department of our church statistics, over the results of which every friend of Christ would have occasion to rejoice.

If such might be the result, we shall feel that we have not written in vain.

HISTORY OF THE CONGREGATIONAL CHURCH IN GUILFORD, VT.

BY REV. PLINY H. WHITE, COVENTRY, VT.

THE Congregational Church in Guilford is one of the oldest in Vermont, the churches only in Bennington, Newbury, and Westminster, taking prece-

dence of it in point of antiquity. Its records prior to 1779 having been lost, the date of its organization can not be definitely ascertained, but there can be

no doubt that it was organized in 1767, or at the latest, in 1768. The charter of the town, which was granted in 1754, gave the grantees full power to transact all the business of the town, subject only to the British Parliament. Emigrants came in from all quarters, and the town became, and for more than a quarter of a century continued to be, the most populous town in the State. "Yet," says Thompson's "Gazetteer," "there was not a single village in the township, or rather, the whole township was a village. All the hills and valleys were smoking with huts."

The early settlers, many of whom had been educated in the faith of the Puritans, brought their religion with them; and, within a year or two after the first settlement, the congregational church was organized. For many years it was the only church, and to its worship the people with one accord resorted from Sabbath to Sabbath. Those were years of prosperity both to the church and to the town. For some time prior to the settlement of a pastor, this church shared with that in Brattleboro' in the ministerial labors of Rev. Abner Reeve. In 1775, Rev. Ebenezer Gurley was settled as pastor. His ministry was useful, and numerous additions took place; but his untimely death, at the age of twenty-nine, was the first of a long series of calamities which befell the church.

The next pastor, Rev. Henry Williams, was settled in 1778. He was evangelical in his sentiments, but took an active part in political affairs, by which his influence was so much impaired that he had but a short and troubled ministry, which came to an end in about five years. During his pastorate, thirty-eight were added to the church. Dissensions and divisions now prevailed, and for ten years there was little done to maintain the institu-

tions of the Gospel. In 1793, Rev. Elijah Wollage was ordained as pastor, and sustained that relation four years and some months, during which time thirty-eight additions took place. For six years after Mr. Wollage left, there was no stated ministry, and only eight members were admitted.

Early in 1803, Rev. Joseph Brown became acting pastor, and continued till August, 1804. Ten persons were admitted to the church by him. In November, 1807, Rev. Jason Chamberlain was invited to the pastorate, and in the succeeding January he was ordained. During his pastorate of three years, twenty-three additions took place. He was an able man, but was tainted with Unitarianism, and his influence upon the church was disastrous. About a year after he left, Mr. Wollage returned, and was acting pastor till near the close of the year 1816. During this period there were thirty-one admissions; twenty-eight of which were the fruits of a revival in 1818. About that time the population of the town began to decrease by emigration, and this depleting process has continued ever since. The church declined with the town, and also suffered loss by the formation of other churches.

In 1818, the number of resident members was fifty-two. Of these, two male and nine female members withdrew, upon the establishment of an Episcopal church, and with them there withdrew many members of the society, by which means the strength and pecuniary resources of the church were so impaired that it began to falter in supporting the institutions of the Gospel. The supply of the pulpit was only occasional and inconstant, and the ordinances were administered at uncertain periods; till, in 1824, there appears the last record of the celebration of the Lord's Supper, and in 1831 the last record of a baptism, prior to 1855. During that long and dreary interval

those who remained faithful hung their harps upon the willows, and wept as they remembered their once prosperous Zion. The communion service was carried by one of the seceding members to the church with which he united, and was not restored when respectful request was made for it; and the house of worship became the property of Universalists.

But the church did not become extinct, nor even lose its organization. When Mr. Wollage retired in 1818, William Gregory was elected clerk, to hold the office till another person should be chosen in his stead, and he continued to discharge the duties of the office till a resuscitation of the church took place in 1855, at which time he was the only surviving male member. In the summer of 1854, Rev. Moses G. Grosvenor was providentially detained in Guilford over the Sabbath, and by request of a few persons preached in a public hall. Afterward he was induced to return there for a few weeks, as the result of which so much interest was awakened that it was resolved to attempt once more the maintenance of stated preaching. He remained as acting pastor two years and a half. The church was re-organized in April, 1855, at which time it was found to consist of only ten members.

The Sacrament of the Lord's Supper was administered on the second Sabbath in May, after a lapse of more than thirty years. Two were added by profession, and five by letter, and three others were added during Mr. Grosvenor's ministry. An ecclesiastical society was organized, and measures were immediately set on foot to raise funds for building a house of worship. In aid of this enterprise the churches in Brattleboro' and Dummerston Vt., Greenfield and Shelburne, Mass., and Toronto, C. W., contributed to the amount of about \$600. The house

was opened for worship on the first Sabbath in September, 1856, and was dedicated 24 September, 1856. Rev. George P. Tyler, of Brattleboro, preached the dedication sermon.

From January, 1857, till September, 1860, the pulpit was supplied principally by missionaries of the Vermont Domestic Missionary Society, not less than sixteen of whom preached for longer or shorter terms during that period. An interregnum till May, 1862, then took place, and the church once more became almost extinct by deaths and removals. Mr. Grosvenor again became acting pastor, and remained about three years. The church is now reduced to less than ten resident members.

PASTORS.

1. Rev. Ebenezer Gurley, son of Deacon Jonathan and Hannah (Baker) Gurley was born in Mansfield, Ct., 25 May, 1747, and was descended in the fourth generation from William Gurley, of Northampton, Mass., an emigrant from Scotland. He was graduated at Dartmouth College in 1772, was ordained at Guilford, 28 October, 1775, and died 17 July, 1776. "He was a young man of science, and much respected for his pious and amiable deportment." He married Desire, daughter of Capt. Timothy Dimock, of Mansfield, and by her had one child, who died in Portland, Me.

2. Rev. Henry Williams was born in Stonington, Ct., in 1744, and was ordained at Guilford, 28 October, 1778. Rev. Bunker Gay, of Hinsdale, N. H., preached the sermon from 2 Kings iv. : 40, "O son of man, there is death in the pot." It was at the time when continental currency was greatly depreciated, and the doctrine of the sermon was, that to pay a minister's salary in the depreciated currency is death in the pot, both to

minister and people. Mr. Williams was a violent Yorker, and when Guilford submitted to the authority of Vermont, he found it expedient to depart, with others of the same political faith. He was accordingly dismissed in 1783 and was installed 10 November, 1784, the first pastor of the Congregational Church in Leverett, Mass. The sermon was preached by Rev. Gershom C. Lyman, of Marlboro', Vt. He remained pastor at Leverett till his death, which occurred without a moment's warning, while he was sitting in his chair, 27 November, 1811. He was never graduated at any college, but received the honorary degree of A. M., from Dartmouth College, in 1782. His epitaph says: "He was an ardent preacher, eminent in prayer, a faithful minister of truly evangelical sentiments." His only publication was a *Sermon on Seeking the Lord*, 1809.

3. Rev. Elijah Wollage was born in Bernardston, Mass., about 1769, and was graduated at Dartmouth College in 1791. He was ordained at Guilford, 13 March, 1793. Rev. Allen Pratt, of Westmoreland, N. H., preached the sermon. He was informally dismissed, 11 June 1797, and regularly dismissed, 22 April, 1805. From 1797 till 1811 he was acting pastor at Cambridge, Vt., and elsewhere. In 1811 he returned to Guilford, and was acting pastor nearly seven years. He commenced supplying the pulpit in Rockingham on the first Sabbath in July, 1818; and, after preaching four months, was engaged as acting pastor for four years from the time of his commencement. He was at Putney, N. Y., about seven years, after which he preached at Wheeler and Starkey, N. Y., and died in Starkey, 18 July, 1847. An obituary notice, published at the time of his death, says: "He ever exemplified the truth he so earnestly preached to others by his daily walk and conversation. He fell, as it were, with his ar-

mor on, being struck down by an acute and rapid disease, while preparing sermons for the approaching Sabbath." The following is the epitaph on his gravestone: "For more than half a century he proclaimed the gospel of Jesus Christ, and has now gone to receive his reward." He published a *Discourse on the Death of Mrs. Catharine Janes, of St. Albans*, 1808.

4. Rev. Jason Chamberlain, son of Jason (of Staples) and Abigail (Whiting) Chamberlain, was born 9 February, 1783, in Holliston, Mass., of which town her father was long a resident citizen, and many years a representative in the legislature. His mind was precociously developed. He studied Latin in the common school, pursued other studies with Rev. Timothy Dickinson, of Holliston, and Rev. Caleb Alexander, of Mendon, and was graduated at Brown University in 1804, with the highest honors. His first service in the ministry was in Thomaston, Me., and he preached in several other places for short terms.

He was ordained at Guilford, 5 January, 1808. Rev. Pliny Dickinson, of Walpole, N. H., preached the sermon, and it was published. He was dismissed 26 February, 1811, to become Professor of the Latin and Greek Languages in the University of Vermont. Into this office he was inducted 1 August, 1811, and he retained it about three years. He married, in January, 1814, Elizabeth Williams, of Burlington, Vt., a native of Boston, Mass. In 1814 he went West, and was one of the founders of Jackson, Mo. He retired from the ministry, went into the practice of law, and in 1820 was drowned while going the circuit of the courts in Arkansas.

His publications were a sermon at the funeral of Gen. Henry Knox, 1807; and an *Inaugural Oration at Burlington*, 1811.

NATIVE MINISTERS.

1. Rev. Avery Williams, son of Rev. Henry Williams, was born 9 January, 1782, and was graduated at Dartmouth in 1804. He studied theology at Princeton, was licensed in November, 1805, and was ordained pastor in Lexington, Mass., 30 December, 1807. Rev. Samuel Kendall, D. D., of Weston, preached the sermon, and it was published. He devoted himself to study and pastoral labors with such unremitting diligence that his health failed, and in the summer of 1813 he was attacked with bleeding of the lungs. In September, 1814, he went South, and spent the following winter in Charleston, S. C., and the vicinity, with so much improvement that he returned home in the spring, and resumed his labors. But his health again failed, and this time so hopelessly that he resigned his pastorate, and was dismissed 6 September, 1815. He began another journey to the South, 26 October, 1815, and traveling by short stages, arrived at Spartanburg, S. C., 20 January, 1816. There he gradually declined, and died 4 February, 1816.

He married a sister of the Hon. George Grennell, of Greenfield, Mass., and by her had two or more children, one of whom, Avery Williams, Jr., became a physician, and settled in Lanesboro'.

His only known publication was

a Century Sermon, at Lexington, 1813.

2. Edward Royall Tyler, son of Royall and Mary (Palmer) Tyler, was born 3 August, 1800. His father was "a wit and a poet, and a chief justice," and his maternal grandfather was Col. Joseph Palmer, of the Revolutionary Army. He was graduated at Yale College in 1825, and studied theology at New Haven Theological Seminary. In December, 1827, he became pastor of the Congregational Church in Middletown, Vt. This church was reduced to a very low estate, but during his pastorate it rallied, and to him it owes much of its present vigor. He was dismissed in April, 1832, and in March, 1833, was installed in Colebrook, where he remained till June, 1836. He then engaged for a while in special labors for the anti-slavery cause, after which he edited a religious paper, and finally established the "New Englander," which he edited till his death, except a very short intermission occasioned by ill health. His death took place 28 September, 1848. Among his published works were a volume of sermons on Future Punishment, a Congregational Catechism, a sermon on Holiness preferable to Sin, and one on Slavery a Sin *per se*. He was twice married; in May 1828, to Ann Murdock, daughter of Rev. James Murdock, D. D.; in July, 1831, to Sarah A. Boardman, of Middletown.

EXPOSITORY PREACHING.

BY REV. JOEL MANN, NEW HAVEN, CONN.

As the subject of Expository Preaching has excited some attention of late, the opinion of one who has had much experience in the practice of it,

may not be unacceptable. For many years I pursued a regular course of exposition of the sacred Scriptures, making it the exercise for one half of each

Sabbath. In that time in different congregations I went twice through a large portion of the books and epistles of the New Testament from the Gospel of John to the close of Revelation. I can speak therefore, as one who has made full trial of this mode of preaching.

In favor of it I adduce, in the first place, the example of our divine Teacher, and of his intrepid servant, the Apostle to the Gentiles.

Christ came to Nazareth "and as his custom was, he went into the synagogue on the Sabbath-day, and stood up to read. And there was delivered to him the book of the prophet Esaias. And when he had opened the book he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,' &c., Luke iv. 16-19.

He explained the passage, saying, "This day is this scripture fulfilled in your ears." "And all bare him witness and wondered at the gracious words which proceeded out of his mouth." This was a perfect specimen of expository preaching; and the effect of it was that the hearers were deeply interested and impressed. This was not a casual or solitary instance, but was his *custom* wherever he found a synagogue to improve the opportunity on the Sabbath to instruct the people by unfolding the Scriptures.

With what clearness and power did he explain the law in his sermon on the mount, and refute the false glosses and corrupting traditions of the Jews! "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Paul imitated his Master. The record states, that "*as his manner was* he went into a synagogue of the Jews at Thessalonica, and three Sabbath days reasoned with them out of the Scriptures." Afterward he wrote to them saying,—"So we speak, not as

pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words as ye know, nor of men sought we glory."

At Ephesus he went into the synagogue, and spake boldly for the space of three months, discussing the things concerning the kingdom of God. He took the *sword of the Spirit which is the word of God*, and wielded it with power and efficacy. Instead of a learned, finely composed oration, he expounded and applied the Scriptures, setting forth the crucified and risen Saviour as the giver of life and salvation to the simple and perishing.

The Lord told Paul that he had "much people" in the proud and profligate city of Corinth where were many seekers after wisdom, many self-conceited disputers, and all given to idolatry. What method did he adopt to teach them true wisdom, and win them to Christ? What was the style of his ministrations? His epistle to them furnishes the answer. "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God."—"My speech and my preaching was not with enticing words of man's wisdom, but with demonstration of the Spirit, and of power. He declared, made known the *testimony of God*,—his testimony concerning Jesus Christ and salvation by him; knowing that the gospel is the wisdom of God and the power of God to them who believe. From his own statement it is evident that he "scrupulously avoided mixing with it any embellishments of oratory, or forms of philosophical argumentation." This he did that "their faith should not stand in the wisdom of men, but in the power of God." Such divinely taught, divinely blessed examples are worthy of imitation.

2. *Exposition makes a minister thoroughly acquainted with the Bible.* Next to personal piety, this is the best

qualification for ministerial success. It necessitates a critical examination of the inspired word. It takes him to the languages in which it was written and makes him his own commentator. While he may obtain help from the able exegesis of others, he makes himself independent by the exercise of his own powers. On this subject Dr. James Gray remarks,—"Might it not be worth the church's while to consider whether she ought not to exact a weekly exposition of a portion of Scripture from her ministers, not merely for the purpose of *her* instruction, but for the purpose of instructing *themselves*. An intelligent commentator can not be a bad divine. Preparation for the weekly exposition of Scripture, compels a minister to be a diligent student. It keeps him habitually engaged over the whole field of literature, languages, criticism, history, chronology, laws, antiquities, everything. A good expositor of the Scripture must become a learned divine, according to the measure of his faculties. Who enjoys the benefit? Himself first, and next the church.¹

He remarks also, "It is, as I conceive when he is acting as a mere expositor, that the gospel minister appears in his highest glory. It is then that the highest deference is paid to him. It is then that he speaks with peculiar authority. The people no longer seem to think that they are listening to man's doctrine;—they dare not be angry with him, though he speaks daggers to them, for he is explaining God's own law, he can not help saying what God has put in his holy word." Now as the Bible contains all the knowledge we have of spiritual, divine, and eternal things, the more thoroughly we become acquainted with its teachings, the more enlarged and correct will be our views of those things; the more will our

minds be enriched with heavenly wisdom. That sacred treasury is exhaustless; and those who penetrate most deeply into it are recompensed with the abundance of its riches.

True there are difficulties. But says Dr. Gray, "The true encouragement is this: that if the labor be difficult, the pay is glorious. The clear and assured views of divine truth which the practice of scriptural exposition produces; the intellectual and spiritual riches, which are the result; the promptitude and facility with which divine subjects will, by and by, be grasped, discussed, and handled; these are a few, and only a few, of the precious rewards which God bestows on all the diligent students of his own word. The minister who has conquered the difficulties of a commentator, I mean he who can, with reasonable industry, expound a chapter or part of a chapter on the Sabbath, has in reality conquered the most formidable difficulties of his office. Saturday is divested of all its terrors. He never trembles about a few leaves of manuscript. He can check for thousands, and is not afraid of failing for small change. If his heart be only right with God he can hardly ever be unprepared for preaching the gospel. Thus, before he has reached the meridian of life, he finds himself a man; and carries his sermons in his heart and not in his pocket."

3. A regular course of exposition makes the people acquainted with the Bible. They hear from one Sabbath to another a connected and thorough explanation of a book, a gospel, or an epistle. Their minds follow along the historical narration, as we have it in the gospels and the Acts, and grasp the scope of preceptive and doctrinal instruction and perceive its applicability to themselves. Bible classes are thought to be quite important, though made up of only a few individuals. Expository preaching makes the *whole*

¹ Mediatorial Reign of the Son of God.

congregation a Bible-class in fact, though not in name. It gives to many of all ages the advantage of such a class, and those, too, who would not become members of one. It opens to the neglecters of the Bible the heart-searching, illuminating contents of the Bible. It makes those who seldom peruse it know what is the will of God; what is their character and relation and accountability to him, notwithstanding their habitual neglect of, the divine word at home. They thus find that God speaks to them, and holds them under his authority and amenable to him though they seek not to know his will.

People generally are much more ignorant of what the Scriptures teach than is commonly supposed, even where churches are numerous. You may find proof of this at any time by conversing with those who are unconverted and many also who are professors. Sermons written on a single verse or a part of a verse, and that scarcely noticed after a brief explanatory exordium, do not give the people an understanding of the word of God, except in a very limited degree. Such discourses are beneficial and should not be discontinued. They hold an important place in the wise system of means for the salvation of mankind. But the apostolic method is too valuable to be cast aside. Many, very many are sceptical concerning the things revealed in the Bible just because they do not understand them. True their hearts are opposed to divine truth, and to the glorious Author of it; yet it is a fact that they have but very little knowledge of it. Depravity and ignorance keep their minds in darkness and intensify their prejudices. The best remedy we can employ to cure infidelity is to cause people to understand what God has revealed.

4. *Expository preaching gives a connected view of the Scriptures.* This is

specially important as respects the epistles. The writers of these had particular reasons for writing them;—specific objects to accomplish relating to doctrine, or the spiritual condition and wants of the churches to whom they were addressed. These are kept in view in their instructions, reasonings, and exhortations. To perceive the beauty, force, and adaptedness of what they wrote, it is necessary to enter into their views and motives; to adopt and pursue their train of thought, and keep in our minds the objects at which they aimed. How can this be done by taking, perhaps once in a whole year, two or three isolated passages in an epistle as a topic for as many discourses? How much of an understanding does any congregation get of an inspired epistle, its sublime truths, its profound reasonings, by such a mode of instruction? Even if the congregation be one of more than ordinary intelligence, the knowledge they get of the things revealed is scanty, and in shreds and disconnected pieces.

But when an exegetist, who loves his work, goes on from chapter to chapter, keeping before the minds of his hearers the design of the inspired writer, giving an interpretation of his language, recapitulating or reviewing briefly what had been previously said, and unfolding with true spiritual discernment the meaning of the whole; a glow of light and warmth is thrown into the minds of the people, believers are edified, and all from the young to the old are instructed.

5. *This method, by interesting the people, operates as an incentive to attend public worship.* A desire to know more of what is revealed is produced, and the continued gratification of that desire increases it. At the close of each Sabbath the people can know by looking at the text what is to come next in the course. Perhaps the succeeding verses are difficult to under-

stand, and by some have never been understood. They will feel that they must go and hear the pastor explain those passages, — what he will say on the doctrine they see expressed, or a particular duty they see inculcated. Thus there is no necessity for advertising his subjects. I have known persons to go out to the sanctuary in inclement weather, which perhaps they would not have done, because they were unwilling to lose an exposition. Not only those who have a desire for the knowledge of divine things, but those who are not serious and meditative, even youth, may become interested and love to go to the house of the Lord on the Sabbath.

6. A regular course of exposition gives a pastor opportunities to preach all the doctrines, — to inculcate all the duties, to give all the admonitions, reprove sin in all its forms, and present the great and precious promises, and hold up the terrible threatenings contained in the Scriptures. The people see that these divine teachings are not to be passed over and disregarded; but are a part of God's counsel to be declared by his servants. They know that their minister is expounding and enforcing divine truth; and that he is under solemn obligation to be faithful; that he may not ignore or conceal or pervert any part of that revelation which is given to enlighten and save mankind, and may not pass lightly over sins marked with divine reprobation.

This method has the advantage of presenting a great variety of subjects. All that God has revealed respecting himself, his law, his government, — all that relates to the character, the mission, and redeeming work of Christ, — all that respects our characters, duties, and destinies, — all that pertains to morals and Christian practice, come under consideration in scriptural order as time permits. A pastor and his

people may thus have a pleasing consciousness that he has declared "the whole counsel of God."

Furthermore, a course of exposition saves a minister much time and perplexity in finding texts. Many a one has spent days in search of a passage on which to compose a sermon; and after this profitless, unsatisfactory, exhausting labor has not succeeded in obtaining one. The Bible has seemed for the time as a sealed book. It was apparently destitute of appropriate passages. Nothing suited the mind or the occasion, and so all were rejected. This very unpleasant experience is avoided when a regular course of exposition is pursued. When the exercises of the Sabbath are concluded, the pastor knows where to begin his preparation for another, and may commence the work without loss of time.

7. The mode of preaching which I am advocating is *the most effectual remedy for an excessive and increasing fastidiousness in the people*. It demands what is exceedingly difficult if not impossible for the generality of preachers to satisfy. Though this may be regarded as evidence of refinement and cultivated taste, it is equally "evidence of frivolity which prefers elegant amusement" to the weighty truths of the gospel. Says Dr. Gray, "The public insist that they shall sit as critics on the talents and taste of their ministers. Ministers prepare themselves for the ordeal which they can not avoid; — they spend their time, and absolutely wear down and waste their animal and intellectual vigor in writing fine classical sermons; till, when they have done writing them, they have scarcely animation left to be able to preach them, or even to read them decently. While the public makes such large demands for elegance, they are no less clamorous for variety. In this, too, they must be gratified. Hence the sermon becomes the vehicle of all sorts of subjects, and partakes

of all the attributes of all kinds of composition. Is it possible for any man to avoid falling into a narrow circle of theology who does nothing in the pulpit but preach finely composed classical sermons?" "I am persuaded that there are expositors, who, if their churches were to require them to quit the practice, and confine themselves to sermons, would indignantly close their pulpit doors, exclaiming, No! If I am not permitted to preach Christianity by explaining the Bible, I will not spend my time writing eloquent orations for those who do not love the truth."

Now, to counteract and keep in check this extreme, exacting fastidiousness, the plain, practical expository mode of preaching is the most effectual. It is just the opposite of a fanciful, imaginative, superficial manner of treating the great themes of religion. It presents the pure milk of the word for the nourishment of babes in Christ, and the strong meat of sublime doctrines to advanced believers for their growth in manliness and strength. An honest and faithful expositor can not deal in flowers and froth to gratify the unreasonable fastidiousness of his people. A deep realization of the solemn, momentous, soul-awakening truths of God, and of his own responsibility as an ambassador of Christ will not permit him to substitute for those truths the vain philosophies of men, and the ingenious, amusing conceptions of his own brain.

8. *Thorough exposition is peculiarly adapted to accomplish the great design of preaching, which is the conversion of sinners, and the establishment of Christians in faith and holiness.* What is the chief instrumentality which God has appointed to accomplish the great work? Is it not his own pure, unvarying, unalterable truth? What was the instrument Christ gave to the apostles to be used effectively to slay

his enemies, and overthrow the strongholds of Satan everywhere? Was it not the sword of the Spirit, which is the word of God? Is not that the instrument which he puts into the hands of all his servants, and can we manufacture a better? What was it that slew Paul, and laid that un pitying persecutor a penitent believer at the feet of Jesus? "I was alive without the law once," he says, "but when the commandment came, sin revived and I died." Must not the law now be plainly interpreted, and be pressed on the conscience in all the breadth and depth of its import, without qualification or abatement? What was it that dimmed the glory of that most magnificent of all temples, the temple of Diana at Ephesus, whom all Asia worshiped, and finally swept it from the earth? Paul went there and spake boldly in the synagogue, discussing and persuading the things concerning the kingdom of God. Then, because of opposition, he did the same in the school of one Tyrannus for two years, "so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." It was the unvarnished, unadulterated truth of God, accompanied with the Holy Spirit, that performed that mighty work. That truth, now wielded as Paul wielded it, is the same powerful instrumentality for the conversion of sinners, the overthrow of heathenism, and the building up of the Christian church. That God can convert people in Christian or heathen lands without the instrumentality of revealed truth, we freely admit; but that is not his usual method. And the more clearly and faithfully that truth is explained and enforced, the more effectual does it become; the more does it prove itself to be the power of God, unto salvation. Who, that has labored in revivals of religion, does not know that it is not philosophy, nor metaphysics, nor logic, nor elegances

of style, that awakens the careless and worldly; that convicts of sin and condemnation; that quickens into new life the spiritually dead; and makes Christians prayerful, zealous, and ready to every good word and work? Who that has had experience does not know that it is Bible truth which gives relief to the burdened conscience of the sinner? Who, that has often visited the sick and dying, has not observed that what has particularly arrested attention, and given them light and comfort, are texts of Scripture? To please, amuse, and attract an audience is one thing, but to awaken stupid consciences, — to excite the inquiry, what must I do to be saved, and to convert from the practice of sin to the practice of holiness, is quite another.

In the language of the writer already quoted, "The Bible is the mediatorial instrument which the mediatorial Son of God uses in subduing the sons of

men into submission to his own divine authority. This book is the very scepter of his power. This book does all the good that is done." We conclude, then, that he will do most good to the church of Christ and the souls of men, who makes the most use of the Bible, — who understands and feels in his own soul the preciousness and importance of its truth and labors to make others understand and feel their power.

There is much scepticism respecting divine revelation in people of all classes. How shall this be eradicated? What remedy should be employed? If we would dispel darkness, we must let in light. If we would exterminate error, we must employ truth, — revealed truth. The Bible must speak. The Bible must refute. The infallible teachings which God has given must be explained and inculcated, so that all shall feel that it is he who speaks and not man.

CONGREGATIONAL THEOLOGICAL SEMINARIES IN 1865-6.

COMPILED BY REV. A. H. QUINT.

WE resume the record, made in our early volumes, of the Professors and Students in the Theological Schools connected with our denomination, believing it will be of value to the churches. The following lists are compiled from the printed catalogues and information in manuscript. All honorary titles being omitted, it is safe to address each Professor as D.D. A dash in the column "graduated" signifies that the person is not a graduate of a college.

The following abbreviations of names of colleges are used. It would be very convenient for all the seminaries to adopt the same abbreviations. The list we have adopted is prepared after looking over the whole field; and a number of changes have been necessary to secure uniformity. Will not the seminaries adopt this list?

- Ad.C. Adrian College, Michigan.
- Al.C. Alleghany College, Pennsylvania.
- A.C. Amherst College, Massachusetts.
- Ba.C. Bates College, Maine.
- Bel.C. Beloit College, Wisconsin.
- B.C. Bowdoin College, Maine.
- B.U. Brown University, Rhode Island.
- D.C. Dartmouth College, N. H.
- Ham.C. Hamilton College, New York.
- H.C. Harvard College, Massachusetts.
- Hills.C. Hillsdale College, Michigan.
- Ill.C. Illinois College, Illinois.
- Io.C. Iowa College, Iowa.
- Ken.C. Kenyon College, Ohio.
- K.C. Knox College, Illinois.
- Mar.C. Marietta College, Ohio.
- M.C. Middlebury College, Vermont.
- N.J.C. New Jersey College, New Jersey.
- N.Y.F.A. New York Free Academy, N. Y.
- N.Y.U. New York University, New York.
- O.C. Oberlin College, Ohio.
- R.U. Rochester University, New York.
- R.C. Rutgers College, New Jersey.
- T.C. Tusculum College, Tennessee.
- U.C. Union College, New York.

U.E.	University of Edinburgh, Scotland.	R. Kendrick Harlow, Middleborough, Mass.	A.C. 1865
U.M.	University of Michigan, Michigan.	R. Piercy Hibbard, Brooklyn, N. Y.	N.Y.F.A. —
U.P.	University of Pennsylvania, Pa.		R.C. —
U.Vt.	University of Vermont, Vermont.	Henry H. Hutchinson, Minot, Me.	—
Wab.C.	Wabash College, Indiana.	George H. Kimball, Boston, Mass.	A.C. 1865
Wat.C.	Waterville College, Maine.	George R. Merrill, Newburyport, Ms.	A.C. 1865
W.R.C.	Western Reserve College, Ohio.	William F. Ober, Beverly, Mass.	B.C. 1862
Wh.C.	Wheaton College, Illinois.	J. E. Pierce, Monmouth, Me.	M.C. —
W.C.	Williams College, Massachusetts.	William H. Rand, Keene, N. H.	A.C. 1864
Y.C.	Yale College, Connecticut.	Fred E. Sturgess, Augusta, Me.	A.C. 1865
		Philander Thurston, Enfield, Mass.	B.C. 1864
		Webster Woodbury, Sweden, Me.	(19) TOTAL, 84.

I. — THEOLOGICAL SEMINARY, BANGOR, ME.

FACULTY.

REV. ENOCH POND, President, Waldo Professor of Ecclesiastical History, and Lecturer on Pastoral Duties.

REV. GEORGE SHEPARD, Fogg Professor of Sacred Rhetoric, and Lecturer on the English Language.

REV. DANIEL SMITH TALCOTT, Hayes Professor of Sacred Literature.

REV. SAMUEL HARRIS, Buck Professor of Christian Theology, and Librarian.

SENIOR CLASS.

<i>Names and Residence.</i>	<i>Graduated.</i>
Emory G. Chaddock, Exeter, N. Y.	Hills. C. 1863
Aura L. Gerrish, Exeter, N. H.	—
Gilman A. Hoyt, East Machias, Me.	—
Joseph B. Ladd, Providence, R. I.	W.C. 1860
Abram Maxwell, Sweden, Me.	B.C. 1861
Samuel W. Pearson, Alna, Me.	B.C. 1862
Geo. H. Pratt, Shrewsbury, Mass.	A.C. —
Andrew J. Smith, Swan's Island, Me.	B.C. 1863
Abiel H. Wright, Cambridge, Mass.	—

(9)

MIDDLE CLASS.

F. W. Dickinson, Griggsville, Ill.	Ill.C. 1864
Edgar L. Foster, East Machias, Me.	A.C. 1864
N. W. Grover, W. Bethel, Me.	B.C. 1864
Henry B. Hart, Holden, Me.	—
W. S. Kimball, Newburyport, Mass.	A.C. 1863
A. F. Marsh, Montague, Mass.	—

(6)

JUNIOR CLASS.

Samuel B. Andrews, Exeter, Me.	Ba.C. 1862
Thomas E. Babb, Plainfield, N. J.	A.C. 1865
Albert Galliford Bale, Dubuque, Io.	A.C. 1865
E. Brookings, Jr., Woolwich, Me.	Wat.C. 1862
James Dingwell, Jr., Providence, R. I.	A.C. —
A. Doremus, Parsippany, N. J.	R.C. 1864
Edward P. Eastman, N. Conway, N. H.	—
Vitellus M. Hardy, Wilton, Me.	A.C. 1865

R. Kendrick Harlow, Middleborough, Mass.	A.C. 1865
R. Piercy Hibbard, Brooklyn, N. Y.	N.Y.F.A. —
Henry H. Hutchinson, Minot, Me.	R.C. —
George H. Kimball, Boston, Mass.	—
George R. Merrill, Newburyport, Ms.	A.C. 1865
William F. Ober, Beverly, Mass.	A.C. 1865
J. E. Pierce, Monmouth, Me.	B.C. 1862
William H. Rand, Keene, N. H.	M.C. —
Fred E. Sturgess, Augusta, Me.	A.C. 1864
Philander Thurston, Enfield, Mass.	A.C. 1865
Webster Woodbury, Sweden, Me.	B.C. 1864
(19)	TOTAL, 84.

NOTE. — The last graduating class numbered twenty. For several years immediately preceding the two last, the average number of students was more than sixty.

II. — THEOLOGICAL SEMINARY, ANDOVER, MS.

FACULTY.

REV. EDWARDS A. PARK, Abbott Professor of Christian Theology.

REV. ELIJAH P. BARROWS, Hitchcock Professor of the Hebrew Language and Literature.

REV. AUSTIN PHELPS, Bartlett Professor of Sacred Rhetoric.

REV. EGBERT C. SMYTH, Brown Professor of Eccl. History, and Lecturer on Pastoral Theology.

REV. J. HENRY THAYER, Associate Professor of Sacred Literature.

REV. CHARLES M. MEAD, Hitchcock Professor (elect) of the Hebrew Language and Literature.

PROF. WILLIAM RUSSELL, Teacher of Elocution.

PROF. LEWIS B. MONROE, Teacher of Elocution.

RESIDENT LICENTIATES.

Names and Residences. Coll. Grad. Sem.

A. V. G. Allen, Lawrence, Ms. Ken.C. 1862. Andover.

William H. Beard, Andover, Ms. — Union.

Thad. H. Brown, Andover, Ms. Y.C. 1860. Andover.

W. H. Dowden, Carlisle, Ms. — —

Hugh Elder, Dunfermline, Scotland, U.E. 1863. Scot. Cong. Theol. Hall.

H. B. Ensworth, Rochester, N. Y. — —

Ephraim Flint, Jr., Andover, Ms. W.C. 1851. —

E. J. Hart, Andover, Ms. — Bangor.

Joseph H. Leach, Westminster, Vt. A.C. 1861. —
 Edward W. Morley, Williamstown, Ms. W.C. 1860. Andover.
 Mason Noble, Jr., New York City, W.C. 1862. Union.
 J. C. Phelps, Andover, Ms. — — —
 Benjamin A. Robie, Gorham, Me. — — — Bangor.
 W. F. Snow, Somerville, Ms. H.C. 1861. —
 Frank P. Woodbury, Jackson, Mich. W.C. 1861. Union.

(15)

SENIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Frederic B. Allen, Boston, Ms.	A.C. 1863
Samuel W. Dike, Thompson, Ct.	W.C. 1863
John H. Denison, Boston, Ms.	W.C. 1862
William D. Doty, Boston, Ms.	Ken.C. 1862
Horace Dutton, Auburndale, Ms.	Y.C. 1862
M. Everett Dwight, N. Y. City, N.Y.F.A. 1860	
Addison P. Foster, W. Springfield, Ms.	W.C. 1863
Elbridge Gerry, W. Randolph, Vt.	M.C. 1862
Chauncey L. Hamlen, Cleveland, Ohio.	W.R.C. 1863
Wm S. Hubbell, N. Stonington, Ct.	Y.C. 1858
Alfred P. Johnson, Bedford, Ms.	H.C. 1861
Nathaniel S. Kimball, Bradford, Ms.	D.C. 1861
James G. Merrill, Andover, Ms.	A.C. 1863
John H. Morley, Williamstown, Ms.	W.C. 1863
Bernard Paine, East Randolph, Ms.	D.C. 1863
Samuel B. Pettergill, Grafton, Vt.	—
William H. Phipps, Paxton, Ms.	A.C. 1862
William C. Reed, Hampden, Me.	Y.C. 1863
Alvah M. Richardson, Winchester, Ms.	A.C. 1862
Frank H. Snow, Fitchburg, Ms.	W.C. 1862
Charles R. Treat, Boston, Ms.	W.C. 1863
Wm. J. Tucker, Fishersville, N. H.	D.C. 1861
Daniel W. Waldron, Augusta, Me.	B.C. 1862
John K. Williams, Charlotte, Vt.	M.C. 1860
Frank W. Winslow, Philadelphia, Pa.	U.P. 1863

(25)

MIDDLE CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Alden Allen, Potsdam, N. Y.	U.M. 1862
George W. Andrews, Andover, Ms.	O.C. 1858
C. F. P. Bancroft, Mt. Vernon, N. H.	D. C. 1860
John P. Barrett, Boston, Ms.	H.C. 1864
Thomas W. Bishop, Boston, Ms.	H.C. 1863
Lyman H. Blake, Washington, Ms.	M.C. 1863
Benjamin A. Dean, Shrewsbury, Ms.	A.C. 1862
Samuel E. Evans, Chelsea, Ms.	H.C. 1863
Joseph E. Fiske, Grantville, Ms.	H.C. 1861
Bradford M. Fullerton, Amherst, Ms.	A.C. 1861
Lewis Gregory, Wilton, Ct.	Y.C. 1864

Alfred S. Hudson, Sudbury, Ms.	W.C. 1864
Everett E. Lewis, Bristol, Ct.	W.C. 1862
Nathaniel S. Moore, Brooklyn, N. Y.	Y.C. 1861
Charles M. Palmer, Orfordville, N. H.	D.C. 1862
William E. Park, Andover, Ms.	Y.C. 1861
William H. Savage, Chelsea, Ms.	B.C. 1858
George W. Scott, Pittsburg, Pa.	M.C. 1864
Amos Skeele, Chicopee, Ms.	Ken.C. 1864
Newman Smyth, Brunswick, Me.	B.C. 1863
E. P. Sprague, So. Orange, N. J.	N.Y.U. 1864
Charles B. Sumner, Southbridge, Ms.	Y.C. 1862
Henry M. Tenney, Vineland, N. J.	A.C. 1864
George W. Warren, Boston, Ms.	H.C. 1860
Lyman W. Winslow, Beloit, Wis.	Bel.C. 1863

(25)

JUNIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
James H. Babbitt, Taunton, Ms.	A.C. 1865
Edward T. Bartlett, Philadelphia, Pa.	U.P. 1865
Albert Bowers, Hancock, N. H.	D.C. 1863
J. Wesley Churchill, Nashua, N. H.	H.C. 1865
De Witt S. Clark, Chicopee, Ms.	A.C. 1863
Joseph Cook, Ticonderoga, N. Y.	H.C. 1865
Sidney Crawford, Barre, Ms.	A.C. 1861
Marshall M. Cutter, Cambridge, Ms.	H.C. 1864
C. T. Dering, E. Setauket, N. Y.	Ham.C. 1864
James G. Dougherty, Newport, R. I.	B.U. 1865
Myron S. Dudley, Chester, Vt.	W.C. 1863
John Edgar, Philadelphia, Pa.	—
Thomas A. Emerson, S. Reading, Ms.	Y.C. 1863
Hermann Ficke, Bremen, Germany,	—
J. Irving Forbes, Philadelphia, Pa.	U.P. 1861
George H. French, Candia, N. H.	D.C. 1863
Seren D. Gammell, Charlestown, Ms.	A.C. 1865
Charles L. Hubbard, Corinth, Vt.	D.C. 1865
Chas. E. Lane, S. Newmarket, N. H.	A.C. 1865
James H. Lee, Charlestown, Ms.	A.C. 1864
D. Dana Marsh, Thetford, Vt.	D.C. 1865
Henry P. Page, Center Harbor, N. H.	D.C. 1861
George H. Palmer, Boston, Ms.	H.C. 1864
Webster Patterson, Strafford, Vt.	D.C. 1865
Samuel W. Powell, Boston, Ms.	—
John P. Taylor, Andover, Ms.	Y.C. 1862
Joseph Ward, Pawtucket, R. I.	B.U. 1865
William H. Warren, Westboro', Ms.	H.C. 1865
Will C. Wood, West Roxbury, Ms.	H.C. 1860

(29)

Total, 94.

III. — THEOLOGICAL DEPARTMENT,
YALE COLLEGE, NEW HAVEN, Ct.

FACULTY.

REV. THEODORE DWIGHT WOOLSEY, President.

—, Dwight Professor of Didactic Theology.

REV. ELEAZAR T. FITCH, Livingston Professor of Divinity, Emeritus.

REV. NOAH PORTER, JR., Clark Professor of Moral Philosophy and Metaphysics, and Instructor in Didactic Theology.

REV. JAMES M. HOPPIN, Professor of Homiletics and the Pastoral Charge.

REV. GEORGE P. FISHER, Professor of Ecclesiastical History.

REV. TIMOTHY DWIGHT, Professor of Sacred Literature.

ADDISON VAN NAME, Librarian and Instructor in Hebrew.

RESIDENT LICENTIATES.

Names and Residences.

Graduated.

James Henry Crosby, Bangor, Me.

John Haskell Hewitt, Preston, Ct.

George Lee Woodhull, Sayville, N. Y.

(3)

SENIOR CLASS.

George Wallace Banks, Greenfield Hill, Ct.

Henry Edwards Cooley, New Haven, Ct.

Heman Packard DeForest, N. Haven, Ct.

Cyrus West Francis, Newington, Ct.

Wright Caleb Galpin, Candor, N. Y.

Algernon Mordant Goodnough, Brandon, Vt.

David B. Perry, Worcester, Mass.

Wm. C. Sexton, Plymouth, N. Y.

Lewis Williams, Lyon's Falls, N. Y.

(9)

MIDDLE CLASS.

John Birge Doolittle, Hartford, Ct.

Cornelius L. Kitchel, Chicago, Ill.

Wm. E. Lincoln, Painesville, O. O. C.

Winthrop D. Sheldon, New Haven, Ct.

(4)

JUNIOR CLASS.

Simeon Olmsted Allen, Enfield, Ct.

John P. Apthorp, North Bridgewater, Mass. A. C.

John Wickliffe Beach, Millington, Ct.

Geo. S. Dickerman, New Haven, Ct.

Charles Hyde Gaylord, Ashford, Ct.

Allen McLean, Simsbury, Ct.

Sanford Smith Martyn, New Haven, Ct.

Geo. S. Merriam, Springfield, Mass.

(8)

TOTAL, 24.

All the above are graduates, except those marked with a dash.

IV. HARTFORD.—This school has recently removed from East Windsor to Hartford, and is in process of re-organization and re-endowment. Although in successful operation, no catalogue has been issued this year, and we are unable to give a list of students. Towards the endowment, we see it stated in

newspapers, that James B. Hosmer, of Hartford, has just added the munificent sum of fifty thousand dollars.

V. — THEOLOGICAL DEPARTMENT, OBERLIN COLLEGE, OBERLIN, OHIO.

FACULTY.

REV. CHARLES G. FINNEY, President and Professor of Theology and Mental and Moral Philosophy.

REV. JOHN MORGAN, Professor of Biblical Literature.

REV. JAMES H. FAIRCHILD, Associate Professor of Theology and Moral Philosophy.

———, Professor of Sacred Rhetoric and Adjunct Professor of Mental Philosophy.

REV. JAMES B. WALKER, Lecturer on the Harmony of Science with Revealed Religion.

MIDDLE CLASS.

Names and Residences.

Graduated.

Frederic D. Allen, Oberlin, O.

John M. Atwater, Oberlin, O.

James C. Cannon, Hiram, O.

William O. King, Hartland, N. Y.

J. B. T. Marsh, Oberlin, O.

Abdiel C. Parsons, Colebrook, N. H.

(6)

JUNIOR CLASS.

Thomas J. Adams, Goshen, Ind.

Holland B. Fry, Brighton, O.

Daniel E. Hathaway, West LeRoy, Mich.

William Kincaid, Jr., Cincinnati, O.

Chauncey N. Pond, Oberlin, O.

Robert M. Webster, Oberlin, O.

Theodore Wilder, Mulberry Corners, O.

(7)

Total, 13.

VI. — CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILLINOIS.

FACULTY.

REV. JOSEPH HAVEN, Illinois Professor of Systematic Theology.

REV. SAMUEL C. BARTLETT, New England Professor of Biblical Literature.

REV. FRANKLIN W. FISK, Wisconsin Professor of Sacred Rhetoric.

———, Professor of Ecclesiastical History.

Professor BARTLETT, Librarian.

LECTURERS.

The following gentlemen are appointed as Lecturers on topics specially assigned by the Directors: —

REV. EDWARD BEECHER, on Church Institutions.

REV. JONATHAN BLANCHARD, Connection of the Old and New Testaments.

REV. J. M. STURTEVANT, Relation of Sects to the Church.

REV. A. L. CHAPIN, Relations of Christianity to Social Progress.

REV. J. B. WALKER, The Connection of Science and Religion.

RESIDENT LICENTIATE.

<i>Name and Residence.</i>	<i>Graduated.</i>
Charles H. Richards, Y.C., 1860, Meriden, N. H.	Andover, 1865

SENIOR CLASS.

<i>Names and Residences.</i>	<i>Graduated.</i>
Elihu C. Barnard, Jefferson, Ill.	O.C. 1860
Warren F. Day, Newark, Ill.	Wh.C. 1863
Frederick G. Ensign, Saratoga, Wis.	—
Hanford Fowle, Emerald Grove, Wis.	—
John L. Granger, Crete, Ill.	—
J. A. Montgomery, Rockford, Ill.	Wh.C. 1863
Myron W. Reed, Watertown, Wis.	—
Augustine T. Smith, Plainfield, Ill.	Ad.C. 1863

(8)

MIDDLE CLASS.

Wm. H. Atkinson, Bloomington, Ill.	Ill.C. 1864
Harmon Bross, Milburn, Ill.	—
James Romeyn Danforth, New York,	—
Edward T. Hooker, Chicago, Ill.	W.C. 1860
William E. De Reimer, Berlin, Wis.	A.C. 1862
Paul Silas Feemster, Columbus, Miss.	T.C. 1861
Calvin R. Fitts, Rockville, Mass.	A.C. 1864
Thomas Gillespie, Peoria, Ill.	—
Charles E. Marsh, Galesburg, Ill.	Wh.C. 1860
Merritt B. Page, Belvidere, Ill.	—
Carmi C. Thayer, Dana, Mass.	—
Geo. Huntington Wells, Dover, Ill.	A.C. 1863

(12)

JUNIOR CLASS.

Franklin W. Adams, Fairport, N. Y.	—
John Allender, New London, Ct.	—
Gabriel Campbell, Ypsilanti, Mich.	U.M. 1865
Asher W. Curtis, Brodhead, Wis.	Bel.C. 1863
T. O. Douglass, Platteville, Wis.	Ill.C. 1865
Albert Augustus Fiske, Chicago, Ill.	—
Leroy S. Hand, Atlanta, Ill.	Wh.C. 1862
James Harrison, Baraboo, Wis.	—
Geo. McQueen Landon, Chicago, Ill.	U.M. 1867
Albert Josiah Lyman, Lenox, Mass.	—
Daniel Merriman, Chicago, Ill.	W.C. 1863
George A. Paddock, Chandlerville, Ill.	—
Samuel P. Putnam, Pembroke, N. H.	—
Samuel Fay Stratton, Princeton, Ill.	Wh.C. 1865
Henry B. Waterman, Belvidere, Ill.	Y.C. 1863
Franklin Wells, Galesburg, Ill.	K.C. 1868

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PARTIAL COURSE. First Year.

Arthur E. Arnold, New Rutland, Ill.	—
Henry N. Baldwin, Tremont, Ill.	—
Charles Caverno, Waukesha, Wis.	D.C. 1864
Lanson Powers Norcross, Vinton, Io.	—
Clarendon M. Sanders, Boston, Ms.	—
George Smith, Lima, Wis.	—
James Tompkins, Galesburg, Ill.	—
Wm. A. Waterman, Blanford, Mass.	—
Spencer R. Wells, Delavan, Wis.	—
Charles H. Wheeler, W. Roxbury, Ms.	—

(10)

Total, 47.

VII. — CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA, MONTREAL, C. E.

FACULTY.

REV. PRINCIPAL ADAM LILLIE, Systematic Theology and Church History.

REV. HENRY WILKES, Homiletics and Pastoral Theology.

REV. GEORGE CORNISH, Greek Testament Exegesis.

We are unable to give the list of students. An application secured, doubtless through some want of clearness on our part, only the list for the year 1864-5, instead of that for 1865-6. That list gave the names of eight students.

This school has been removed from Toronto to Montreal. An act of incorporation having been procured, was adopted August 25, 1864. The college became affiliated, also, with McGill University, upon a basis mutually agreed upon, and Dr. Lillie was appointed a Fellow of the University. "The full course of study extends over five sessions [eight months of the year, each], and is divided into a Literary Course of two Sessions, and a Theological Course of three Sessions." The following is the basis of affiliation, as agreed upon by the Corporation of the University and the Board:

I. Students of the said Congregational College, whether matriculated, partial, or occasional students, shall be subject to the Laws and Regulations of the Faculty of Arts, in the same manner as other students.

II. The Faculty shall make formal reports to the governing body of the said Congregational College, of:—(1.) The conduct and attendance of its students in the Classes of the Faculty; (2.) Their standing in the several Examinations; and (3.) Said reports shall be furnished after the Christmas and Sessional Examinations, severally, if called for.

III. Matriculated students shall be allowed no exemptions in the Course for the Degree of

B. A., till they have passed the Intermediate Examination. But they may take Hebrew in the Second and Third Years, instead of Modern Languages.

IV. In the Third and Fourth Years, they shall be allowed exemptions from the following subjects:—

(a) In the Third Year, they may omit Astronomy and Optics, Experimental Physics, and Rhetoric.

(b) In the Fourth Year, they may omit Experimental Physics and English Literature.

V. Certificates of attendance on the full course of Lectures in the Theological College must be produced by students who avail themselves of these exemptions, before entrance upon the B. A. Examinations.

Accompanying the report for 1865, are given the examination papers of April, 1865. They indicate a high and thorough course of study.

SUMMARY OF INSTRUCTORS AND LIBRARIES.

<i>Sem.</i>	<i>Professors.</i>	<i>Lecturers, &c.</i>	<i>Vols. in Lib's.</i>
Bangor,	4	—	11,000.
Andover,	6	2	22,000.
Yale,	6	1	—
Hartford,	— <i>not reported.</i>		
Oberlin,	4	1	†
Chicago,	4	5	2,600.
Montreal,	3	—	†

* College, &c., 75,500.

† College, Theological, and Society Libraries, 10,500.

‡ Not reported.

SUMMARY OF STUDENTS.

<i>Sem.</i>	<i>Res. Lic.</i>	<i>Sen.</i>	<i>Mid.</i>	<i>Jun.</i>	<i>Part. Course.</i>	<i>Total.</i>
Bangor,	—	9	6	19	—	34
Andover,	15	25	25	29	—	94
Yale,	8	9	4	8	—	24
Hartford,	— <i>not reported.</i>					
Oberlin,	—	—	6	7	—	13
Chicago,	1	8	12	16	10	47
Montreal,	— <i>not reported.</i>					

ANNIVERSARIES IN 1866; AND VACATIONS.

BANGOR.—Anniversary,—Thursday, July 26. The next Seminary year begins on Thursday, October 18. There is but one vacation in the Seminary year,—commencing at the Anniversary and continuing twelve weeks.

ANDOVER.—Anniversary,—“First Thursday in August;” i. e., Thursday, August 2. “The first term commences in six weeks after the Anniversary;” the next Seminary year, therefore, begins on Thursday, September 13. The first term “continues till six weeks before the first Thursday in May. The second term commences on the first Thursday in May, and continues till the Anniversary.”

YALE.—“The terms and vacations are the same with those in the Academical Department.” “Commencement, Thursday, July 27.” First term of next year begins Wednesday, September 12; ends December 18. There are three terms in the year.

HARTFORD.—Not reported.

OBERLIN.—“The terms and vacations are the same with those in the College department.” “The annual Commencement is on the fourth Wednesday of August;” i. e., Wednesday, August 22. “The College year is divided into three terms:—The first term begins the next Monday after Commencement, and ends on the Saturday preceding the fourth Wednesday of November. The second begins on the fourth Wednesday of February, and ends on the fourth Wednesday of May. The third begins the next Wednesday following the close of the previous term, and ends on the fourth Wednesday of August.”

Also, “in order to accommodate those who wish to teach, there is but one vacation, commencing on Saturday before the fourth Wednesday of November, and ending on the fourth Wednesday of February. There is also a recess from study of six days, from the close of the second term to the commencement of the third, and of four days after Commencement.” Whether the first part of this paragraph applies to the Theological department, is not stated.

CHICAGO.—Anniversary,—“last Thursday in April;” i. e., Thursday, April 26. “The academic year is divided into two terms,—the Lecture and the Reading term: the former commencing the second Wednesday of September, and continuing till the last Thursday in April; the latter extending from the first Wednesday in June to the beginning of the Lecture term,—a vacation of six weeks intervening between the close of the Lecture term and the commencement of the Reading term.”

“The Lecture term is to be devoted to attendance upon the regular exercises of the Seminary. The Reading term is intended to be passed by the student under the supervision of some Christian pastor, under whose care he may pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. At the close of the Reading term, the student is required to present a certificate, from the pastor, of his diligence in study and propriety of deportment.”

MONTREAL.—“The session in the Theological Departments begins on the second Wednesday in October, and ends on the second Wednesday in April.”

Congregational Necrology.

Mrs. ANNE G. B. WARNER, wife of Prof. Aaron Warner, D. D., of Amherst, Mass., died July 7, 1865.

Mrs. Warner has passed away from a home which she loved, and where she was the object of the warmest affection. She has gone, we do not doubt, to a more blessed world, and entered upon a fellowship incomparably purer and higher than any earthly circle could furnish. We could not recall her if we would, and, though we follow her with tearful eyes, we rejoice both in the memory of what she has been and the knowledge of what she is.

There is little need of any formal tribute in her praise. Her memory will always be fresh and fragrant in the hearts which knew her. Few persons could meet her casually and but briefly without an impression of her amiable grace; and no one has ever known her intimately and well but that the first acquaintance with her rare qualities has been followed by a continually increasing respect and affection.

She was born in Gilmanton, N. H., April 26, 1800, and died July 8, 1865. During these years, through the varied discipline of grief and joy by which our Lord fits his chosen for his kingdom, she was made meet for the eternal inheritance. Those who knew her most intimately, felt most confidently the sincerity of her faith and the growing strength and fervor of her Christian hope and love. Until separated by her last disease from frequent intercourse with her friends outside her immediate family circle, no part of her life was secluded. She loved and enjoyed the social circle, and yet she lived for her friends more than she lived with them. She sought society less than she attracted it. The light which always shone upon her face and the love which was ever glowing in her heart cheered and charmed whoever approached her. Children loved to visit her. Students in college sometimes passed their happiest hours, with equal profit and pleasure, in her company. People of culture and those whose life was in a different sphere found her alike an appreciative friend. Her quickness to discern and her readiness to respond to the

feelings of others, her kindness and sympathy and self-forgetfulness, the unaffected dignity of her manner, and the easy grace of her conversation, rendered her the joy of her home and the delight of the larger circle whose eyes are dimmed by her departure. She is as widely missed as she is tenderly mourned; and the passage of time only renders more manifest their loss to those who loved her.

Her funeral was attended from her late residence at Amherst, July 10th, when the following remarks were made by Prof. Julius H. Seelye:

"In rising to speak, at this sorrowful house, it hardly seems possible for me to offer words of comfort to others: I feel too much like a mourner, needing myself the consolation which I might be expected to give. But is there one of us of whom the same might not be said? Who that knew this departed one did not love her? and who of all this assembly does not have in this bereavement a keen sense of personal loss?"

"I can not speak of her virtues. If they were not too many to be enumerated and too rare to be described, they are too precious in our memory, and are associated with too sacred an experience in our hearts, to be thought of at this moment but with tears and in silence.

"We do not mourn for her that her pain and weariness have ceased. That she is at rest in the completeness of the eternal life and the blessedness of the divine love, we confidently believe, and in this assurance do most devoutly rejoice. We think of her with the innumerable company towards which our looks and longings increasingly turn as we journey on in life, and, while we follow her with our thoughts, we seem to hear again the utterance, 'These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all

tears from their eyes.' From this blessed fellowship we would not recall her. We even rejoice in her joy, while it is only for ourselves that our tears fall. We mourn our loss. We sorrow, even though we sorrow not as those 'which have no hope.'

"But our sorrows are divinely sent. Is there any ministry wherein God's love and wisdom are more clearly seen than in these afflictions, 'which work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen'? To the Christian the earth is a probation in two senses. It is a trial scene to see if we will secure the heavenly prize, and a trial scene in order that we may secure it. Judging from the Bible or our own experience, dear friends, can we discover in God's providences toward us any other end than to discipline us for the glorious destiny of his elect children? And is there aught else for us now than to accept the discipline with penitence and thankfulness and love, while we come boldly unto the Throne of Grace to find grace to help in this our time of need? For we have not an High Priest who can not be touched with the feelings of our infirmities, but who was in all points tempted and tried like as we are, yet without sin."

Rev. ROBERT HARVEY CONKLIN was born in Claverack, Columbia County, N. Y., April 22, 1808. Most of his early life was spent in Schoharie County, but when about eighteen years of age he came to reside in Camden, Oneida County. This place soon after became the scene of a powerful work of grace, which prevailed at that time throughout that section of country. Young Conklin, who had previously been a wild and thoughtless youth, more given to ridicule and scoffing than to serious things, was first arrested by the sudden conversion of a sister, and soon became himself a hopeful subject of divine grace. He entered at once, with the zeal of a new-born soul, upon labors for the conversion of his former companions in folly, and had the joy of seeing many of them embrace the Saviour.

His mind became at length much exercised on the question of preaching the gospel, but the difficulty of reaching the sacred

profession, on account of his limited advantages and limited means, seemed almost insurmountable. While making it a subject of special prayer, the Rev. Henry Smith, pastor of the church in Camden, making a pastoral call one day, inquired of his mother whether Robert would like to come into his family and study. The offer was gladly accepted, and he remained with Mr. Smith until his death, making good proficiency in his studies. After the death of his pastor he spent several terms at the Classical Institutes in Manlius and Camden, and then pursued a course of theological study with the Rev. Sylvester Eaton, pastor of the First Presbyterian Church in Buffalo, with whom he remained until licensed to preach, after which he labored several months among the Seneca Indians.

He was ordained as an evangelist at Victor, N. Y., June 7, 1831, bringing to the ministerial work such intellectual and spiritual equipment as he had been able to secure in the five years succeeding his conversion, without the training of a course of study in college and theological seminary. He brought to the work some natural and spiritual gifts, and among them a ready utterance and an earnest devotedness, which made a speedy demand for his services. Converted in a revival, and in full sympathy with the great movement of which it was a part, he spent most of the early years of his ministry in revival labors in different places in New York. The atmosphere of a revival was always congenial to him, and he retained through life a strong predilection for scenes and labors connected with the special outpouring of the Spirit, and during a ministry of thirty-four years he participated in a great number of such seasons of refreshing from the presence of the Lord.

He married Miss Catherine, daughter of Joseph Webb, of Canandaigua.

Of his successive residences and fields of labor the writer has no accurate information. He labored for a few years in Springfield, Mass.; for several years after, he ministered to the Free Church in Providence, R. I. He was never installed as pastor of any church, though often solicited to sustain the relation. He labored at three different periods in Ashtabula, O., the place of his latest ministrations, where with the loss of strength

he rested from the active duties of the ministry in April, 1864. His constitution was never robust, though he was able to accomplish a good deal of diversified work. Some visible symptoms of a tendency to consumption were matured and confirmed by a visit to the army in the service of the Christian Commission, and he was compelled to desist from preaching, and soon after took up his residence in Detroit as an invalid, to await the development of his disease. Some three or four months before his death he was removed to Cleveland. He was then emaciated and weak, and was still further reduced, month by month, often laboring for respiration, and suffering at times severe pain. Throughout his sickness he was calm, patient, and untroubled, ready to wait the appointed time, and more ready to depart. The faith which he had commended to others, sustained him in the hour of his need; his trust in Jesus was unreserved and unclouded.

A few Sabbaths before his decease at his special request, the sacrament of the Lord's Supper was administered in his sick-room, the pastor and deacons of the Congregational Churches near officiating in the service. At its conclusion he expressed the satisfaction which the occasion had afforded him, and returned thanks to the brethren. It was an evident comfort to him that he had been permitted to celebrate this sacred ordinance once more and for the last time, before he should partake of the fruit of the vine new in the kingdom of his Father. From Christian brethren near him, including two physicians, whose services were freely given, our sick brother received many kindnesses, for which he felt deeply grateful.

With his mental faculties unimpaired by the wasting of his frame, and with the surety of an unflinching confidence, knowing whom he had believed, he lingered until the noon of Friday, Dec. 15th, 1865, when in a sinking turn, differing not apparently from many through which he had passed, his spirit was suddenly released from its frail tabernacle, and he fell asleep in Jesus.

Our deceased brother was called to severe domestic bereavements. Of the six children whom God gave to him and his companion—a son and five daughters—only a daughter survives. An elder daughter was called away in the opening of her youthful promise,

and the only son at the age of fourteen. But with these afflictions, added to the trials incident to the ministerial office, the quiet cheerfulness of our departed brother was not broken down. He was constitutionally hopeful and sanguine, and not desponding, and bore up with good heart and hope to the end.

As a preacher our brother was argumentative, and he had a natural facility, both in arranging and expressing his thoughts. His method was logical, and his points were stated clearly. His discourses were seldom written out, and he usually took into the desk a bare outline—the leading heads written down on a card. He could speak off-hand with ease, without the least apparent embarrassment under any circumstances; and both in the pulpit and in discussion would often urge his views with a great deal of point and power. His mental schemes and projects may, sometimes, have partaken more of the ideal than of the actual—they may have bordered on the visionary—but when he addressed his fellow-men, he always had a definite aim, and was bold, earnest, and thoroughly practical.

On all the moral questions of the day, his position was that of a radical reformer—he could not have been anything else. He took a deep interest in the temperance reformation, and never tired of its advocacy. He was identified with the anti-slavery cause, and of injustice and wickedness in any form he was the unsparing foe. His moral attitude in any exigency could always be calculated on with entire confidence. He was fearless and plain, and sometimes severe in his animadversions; but those who knew him, know that his language was always the utterance of sincere moral conviction, that his spirit was not censorious, and that he was personally amiable, kind, and benevolent.

His ministry in Providence was his longest consecutive work, and was remembered by him as the pleasantest section of his ministerial life. He had the support and sympathy of his flock there, and the confidence and respect of all classes. It was a period full of the agitation of moral questions, in which he took a lively interest, and it included the great revival which brought such accessions to the church of Christ throughout the land, and in which he took an active part,—the daily prayer-meetings in that city being held

much of the time in his own place of worship.

On the afternoon of the Sabbath following his death, the funeral service was attended in the Plymouth Church, Cleveland, and a funeral discourse was preached by the pastor. His remains were subsequently interred in the cemetery in Springfield.

S. W.

Rev. CHARLES EMERSON BLOOD was born in Mason, N. H., March 1, 1810. His father's name was Reuben Foster Blood. His mother's maiden name was Relief Whiting. While he was a mere child, his father died, leaving the family with very limited means of support. After spending several years on a farm, he went to Royalston to learn the trade of brush-making. There he had little opportunity to gratify an ardent desire for mental improvement, and his associations were such as to greatly endanger his morals. Referring to that period, he afterwards said, "I have wondered many times that I did not become a confirmed drunkard."

His removal to Cambridgeport, when about seventeen years old, took him near to his mother and sister, who then resided in Boston. The latter, now Mrs. Julius A. Reed, of Iowa, "was an earnest Christian; and, from the time she herself found the Messiah, she sought to bring her brother to him." Through her influence, the subject of this sketch was induced to attend Rev. Samuel Green's preaching (of Essex Street Church) on the Sabbath and also some of his inquiry meetings. For nine weeks was he in a state of great anxiety, constantly surrounded by "thoughtless, irreligious, profane companions. They made a mock of everything sacred; and, when they found he was religiously disposed, they tried, but in vain, to laugh all seriousness away." He was advised by his spiritual guides to read Doddridge's "Rise and Progress," which he did, trying hard to follow its directions. It was of service to him, no doubt, for he there more fully learned what he must do to be saved. But he ever afterwards thought "it was the means of delaying his conversion, since he felt he must pass through all the phases of religious experience, described in that book." At length, however, after striving for two months and more, he reached a deliberate, determined

purpose, come what would, to serve the Lord. Was that the beginning of a Christian life with him? He doubted for a while. But his mind was calm, his heart filled with joy. "From that time, now thirty-eight years," he recently said, "I have never, for a moment, wavered in my purpose."

He united with the church in Rindge, N. H., in 1829, and took an active part in prayer and conference meetings; and in other ways did what he could to promote the cause which he had espoused, with intense interest. Soon the question reached him from an unexpected quarter, "How should you like to study for the ministry?" Of that he had not so much as thought. There he was, bound over to an apprenticeship which was to run a year and a half longer, and utterly destitute of means to meet the expenses of an education. But there was a voice in that inquiry that reached and stirred his heart; and he could not rest till he resolved, in humble dependence on the grace of God and the charities of His people, to enter upon, and prosecute a course of study with reference to that highest and most responsible office to which men or angels can be called.

We next find him—but not till he has attained his majority—at New Ipswich Academy, with a few dollars in his pocket. He was aided by the American Education Society and boarded himself, living in a most economical manner. As his scanty funds were completely exhausted at the close of a single term, he returned to the shop, where he had learned a trade, that he might earn a little money wherewith to pursue his studies. The means, thus secured, were spent in defraying his expenses to Illinois College, whither Rev. Asa Turner had directed his attention, and to which he was strongly allured by knowing that Dr. Edward Beecher was its president. That was in 1832, when the institution, about to become his Alma Mater, was two years old. He reached Jacksonville, "with clothes, a few books and fourteen dollars in money," his "whole outfit," as he himself has expressed it, "for eight years course of study," namely, five in college and three in some theological seminary. Many were his dark days. Often was he almost discouraged. But the Lord led him on and carried him through. During the period above named, he earned, by teaching

and in other ways, twelve hundred dollars, yet never lost a term, or failed to keep up with his class. He graduated in 1837; his only classmates were Robert Patterson, D. D., of Chicago, and Rev. Edward Scofield, of Indiana or Ohio. When he graduated, two friends were at hand to assist him — Rev. Artemas Bullard and Miss Catherine Beecher. He was then penniless; and ladies in Jacksonville provided funds to pay his fare to Cincinnati. But what should he do for board when he got there? A question which Miss B. answered at once: "Come to father's and teach the boys, and that will pay it." He spent three years in Lane Seminary, completing his course in 1840.

In June, 1840, brother Blood was married to Mary B., daughter of Nathaniel Coffin, Esq., a lawyer of Wiscasset, Me. Her mother's maiden name was Mary Porter, daughter of Dr. Aaron Porter of Portland, Me., and sister of Dr. Lyman Beecher's second wife. They had no children. He had been, two months before, installed pastor of the Presbyterian church in Collinsville, Ill., — a relation blessed to many and continued for seven years. Having resigned his ministerial charge, he taught school for five years in the same place; when, feeling it to be his duty to resume his more appropriate work, he accepted a call to the church in Farmington, Sangamon County, Ill. That people at once became, and ever continued, attached to him, and together they rejoiced in much good done.

Here we reach a very important period in the life of the deceased. We remember what a furor of excitement there was throughout the country in 1854. Shall Kansas be a free State? was the question. The North said "Yes;" the South, "No." Our brother felt it to be his duty to go and help save that embryo State to freedom. After deliberation and prayer, his people, realizing that they were making a great sacrifice, consented to give him up. Then we see him, on the 11th of October, the same year, on his way to a new field, with his wife and another family in company. "They hardly knew whither they were going, what reception they would meet, and how they could live when they arrived there." But the Lord shielded them from all evil and made ample provision for many of their more pressing wants. Two

weeks' travel brought them to the banks of the Missouri and to the house of a former acquaintance by whom they were hospitably entertained, and where the women and children found a home, while the two men went through the territory in search for a place on which to locate. They traversed the Big Blue river country and planted stakes for a town on the site where Manhattan now is, and then returned, a distance of one hundred and twenty miles, for their families. The first winter was spent in building log cabins, the whole company meantime living in little slab pens, about nine feet by ten, and so open as to be only a partial protection from the rain and snow. As the weather was less severe than usual, they did not suffer much.

Thus far, the writer has had before him the outlines of brother Blood's life, prepared by himself, at the request of his wife, a few weeks before his death. It is a matter of regret that he did not complete the narrative, so well begun; at least, furnish us with his entire history during a residence of about eight years in the "far West." To his usefulness there, where he was sustained by the American Home Missionary Society, we have ample testimony; though to what extent he was the instrument of strengthening the church of Christ and winning souls to him, we are not informed. But this we know, that wherever he resided he was constantly about his Father's business. Indeed he was foremost in every enterprise for the furtherance of the temporal or spiritual interests of those whom he was called to serve. His last years, four of them, were spent in Wataga, Illinois, where, as on other fields of labor, there are many monuments of his skill and executive ability and ministerial efficiency.

A few months since, the health of our brother so failed as to render it necessary for him to resign his pastoral charge again. Yet, during the period that elapsed between that event and his death, he conducted the prayer-meetings of the church and preached quite as often as was safe for him, and continued to teach a large Bible class to which he had become very much attached. The gratuitous services thus rendered were duly appreciated by the people. When called to give their last expression of attachment to him as their friend and spiritual guide, they crowded the house of worship to overflowing, and there

sighed and wept because they should hear his voice no more.

There is in my hands a closely written sheet, with this heading, "Record of the last sad week." It is from the pen of the widow of the deceased. A few extracts only, and those greatly condensed, can here be made. "Though cut down so suddenly he was prepared for the event. Nothing needed to be done for the world he was leaving or for that upon which he was entering." When, early in his sickness, it was intimated to him that his case was doubtful, "he said, with emphasis, 'I am nothing but a poor sinner. Christ is a great Saviour: all my hope is in him.'" At another time, as his physician said, "Mr. Blood, you are a very sick man," he responded, "You think I must go now?" After a pause of a moment, he added: "If it be the Lord's will, I am ready. But, oh! I would like to stay a while longer with my dear wife and my poor old mother. What will they do without me?" "A few minutes before his death," says the widow, "he turned his head, pillowed on my arm, his eyes fixed on mine, and sweetly said 'Home.' I asked, 'In heaven?' 'Yes.' 'With Jesus?' 'Yes;' and then added, 'Same work.' 'You mean for Jesus—your work of praise and love.' 'Yes.' He gave me a last kiss as I put my lips to his; and then I said 'Farewell,' and left him with the Saviour; for his feet had almost reached the other side of the river. He soon ceased to breathe; and I laid his head back and closed his eyes in their last sleep."

Our brother died—disease, typhoid pneumonia—March 25th, 1866, aged fifty-six years and twenty-four days, without a struggle or a sigh,

"Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

E. J.

GALESBURG, ILL., April 4th.

Rev. HORATIO BARDWELL, D. D., died in Oxford, Mass., May 5, 1866, in the 78th year of his age. His death was occasioned by congestion of the brain, resulting from injuries received during the burning of his dwelling-house and other buildings two days before.

He was born in Belchertown, Mass., a son of Elijah and Sarah W. (Smith) Bardwell, and a descendant in the fifth generation from Robert Bardwell, who came from London to Boston about 1670. He was graduated at Andover Theological Seminary in 1814, was licensed 6 July, 1814, by the Haverhill Association at Salem, and was ordained to the ministry at Newburyport, 21 June, 1815; Rev. Samuel Worcester, D. D., of Salem, preaching the sermon. Soon after, he sailed for Ceylon, as a missionary of the American Board. By direction of the Board he went to Bombay, and there labored till 1821, when his health became so much impaired that he found it necessary to give up the missionary work and return to America.

In 1823, having regained his health, he commenced preaching in Holden, Mass., and was there installed pastor in October of that year. Rev. Leonard Woods, D. D., preached the sermon. After a pastorate of nearly eight years, he received and accepted an appointment as agent of the American Board, in which service he spent about five years. He was installed, 9 June, 1836, pastor in Oxford, Mass.—Rev. John Nelson, D. D., of Leicester, preaching the sermon,—and was dismissed 8 June, 1864.

His publications are a *Sermon on the Duty and Reward of Evangelizing the Heathen*, 1815; two *Sermons on the Subjects and Mode of Christian Baptism*; and a *Memoir of Rev. Gordon Hall*, 1834, pp. 260.

He was not a graduate of any college, but received the honorary degree of A. M. from Dartmouth College, in 1814, and of D. D. from Amherst College, in 1857. F. H. W.

Books of Interest to Congregationalists.

MR. BRACE has given his life to the care of those for whom few care. To have provided a temporary home for 40,718 homeless boys in twelve years is a life-work. To have given even a little useful instruction to such igno-

rance; to have interested the humane and benevolent in the "Newsboys' Lodging House,"¹ so as to give their thousands in its

¹ Short Sermons to Newsboys, with a history of the

aid, to have reclaimed so many that before knew only vice,—all this and much more have been the toils and rewards of the writer of this well-filled volume. Fifty pages contain a brief history of the author's work, in connection with the Children's Aid Society; and then follow fifteen short, pithy, well-illustrated sermons, which were prepared for and preached to the "children of crime and misfortune," who could be persuaded to hear. It is a valuable and an interesting book.

—Let the war-worn veteran tell his own story. Who can do it so appropriately, so truthfully, so feelingly? If General Scott is more than tolerated in detailing his life-long work as the leader of our army, which, indeed, he had few occasions to lead, why may not such a warrior—in a harder contest—as Dr. Marsh give the reading world the results of his conflicts? He has contended against a relentless foe,—with the peers "of the beasts of Ephesus,"—and he has given the hydra-headed monster many a death-dealing blow in his thirty years' war. We are glad he has been spared to do so much; and not the least of his good deeds is this faithful and valuable record of the great temperance reform with which he has been so closely identified.¹ We heartily wish this book as large a sale as its merits richly deserve.

—Popery, with its usual effrontery, stands forth, assailing the battlements of Christian and civil liberty at every point. Let every one, who can, hurl the missiles of truth against this common enemy of our race until its power for mischief is broken. We welcome every well-directed effort to enlighten the public mind and educate the public conscience upon the great topics in controversy between Protestantism and Popery. Mr. Curtis's "Seven Discourses"² are a valuable contri-

bution to this end. While his topics may not be especially new or striking, his discussions and facts are suggestive and helpful to those who may wish information about and stimulus in the great work now before our Christian churches.

—An ecclesiastical council (Baptist) was called, in January last, to act upon the case of a church member who had married a woman who had obtained a divorce from her (first) husband because of unkind treatment. The council was desired to answer the question whether the Scriptures allow an entire dissolution of the marriage tie "for any cause save one." Unprepared to answer the question, it appointed a committee to report upon this subject. That report, prepared by Professor Hovey, of Newton, and adopted by the council, has been given to the public.³ The question is examined with all the patient skill of the able writer, and the conclusion reached that while the Scriptures allow a *separation* in some cases, they allow entire divorce only on one ground, "namely, fornication." The question is exciting much attention, on account of the laxity of laws in some States, and the great increase of divorce cases. This book is timely, and is worthy of careful perusal.

—Few books known to us are better filled with important truths, plainly, powerfully stated, than are found in *Daily Meditations*.⁴ A "meditation" for every day in the year, with a fitting text, fittingly expounded and made eminently practical. "The reader," as the preface well says, "will here find deep, precious, and suggestive thoughts, made vivid by a glowing imagination and striking inferences. . . . His faith will be strengthened by contact with the author's faith, and his zeal be kindled by his passionate jealousy for the glory of God." In connection with the

formation of the Newsboys' Lodging House. By Charles Loring Brace. New York: Charles Scribner & Co., 124 Grand Street. 1866. pp. 244.

¹ *Temperance Recollections. Labors, Defeats, Triumphs. An Autobiography.* By John Marsh, D. D., Secretary of the first three Temperance Conventions, and thirty years the Corresponding Secretary and editor of the American Temperance Union. New York: Charles Scribner & Co., 654 Broadway. 1866. pp. 373.

² *The Mystery of Iniquity Unveiled; or, Popery Unfolded and Refuted, and its Destination Shown in the Light of Prophetic Scripture.* In Seven Dis-

courses. By Chandler Curtis. Boston: Crocker & Brewster, 1866. pp. 417.

³ *The Scriptural law of Divorce.* By Alvah Hovey, D. D., Professor of Christian Theology in the Newton Theological Institution. Boston: Gould and Lincoln. 12mo. pp. 82.

⁴ *Daily Meditations*, by the Rev. George Bowen, American Missionary, Bombay, India. Philadelphia: Presbyterian Publication Committee, 1834 Chestnut Street; New York: A. D. F. Randolph, 170 Broadway. 429 pp.

daily study of the Bible in the closet, let one of these meditations be also read, and a spiritual quickening will be the result. The author has evidently been led to a higher level than most attain, and thither he would bring us all. We cordially welcome this invaluable contribution to our Christian literature.

Common report ascribes the authorship of *The Cross in the Cell*,¹ to the Rev. Nehemiah Adams, D. D., of this city. It is a very interesting, instructive, and will be a very useful book if circulated and read as widely as it is likely to be. The triumphs of grace in such circumstances are wonderful. The conversations were very wisely conducted, and the quotations of Scripture and their simple, pertinent explication and application were such as Dr. Adams is eminently fitted to make.

"Battle Echoes"² is a good book. The different chapters were written at different periods during the war, and hence the early ones are useful only as showing what was said and felt at earlier periods. But the chapter on Reconstruction is timely and very sensible.

The Memorial of Rev. Dr. Cleaveland, late of New Haven,³ includes the Funeral Discourse by Dr. Leonard Bacon; the Memorial Discourse, by Dr. L. H. Atwater; Lines suggested by the Death; Obituary;

and the Resolutions adopted by the Church and Society. The pamphlet is a suitable and feeling testimony to the memory of this lamented minister. We make no extracts, only because we hope to be soon furnished with a complete biographical sketch.

No graduate of Yale College for the last half century, failed to know, and knowing failed to admire Prof. Benjamin Silliman.⁴ His commanding person, genial face, polite and universal recognition of every student, gentlemanly and noble bearing without affectation; his charming and inspiring lectures, his reading at prayers the twenty-first chapter of Revelations, his fervid and earnest supplications, with the occasional opening of his eyes; his marvelous good-nature and ready wit, his kindly and paternal regard for every young man who sought his counsel; all this and much more will be remembered by all who spent four years under the classic shades of Yale while this great and good man moved among his peers, "primus inter primores." It is every way fitting that his influence should be perpetuated by giving the world his "reminiscences," his letters so unique and instructive, the story of his own life and labors as he could so well tell it. Prof. Fisher has done a good work in arranging and connecting the abundant materials which were put into his hands, for twice two volumes of more ample dimensions than those now lying before us. Prof. Silliman speaks for himself, as his biographer wisely permits him to do. In his reminiscences and letters we really have a history of the college during the most important period of its existence. And no man living or dead has done more for its character or influence at home and abroad, than the subject of this valuable work. His abundant letters to and from the first scholars of Europe and this country, to and from artists and statesmen, clergymen and kindred, upon all topics interesting to all, are so racy, fluent, ardent, affectionate, often playful, and yet as often serious and weighty, that they

¹ "The Cross in the Cell. Conversations with a Prisoner while awaiting his Execution. By a Minister of the Gospel." American Tract Society, 23 Cornhill, Boston, Mass. pp. 236.

From the same press we have "Bible Sketches and their Teachings for Young People, by Samuel A. Green, B. A. First series, from the Creation to the Death of Joseph." 216 pp., well printed and attractive. Also "The History of a Lost Purse; or, Jessie and her Friends." 192 pp. Also "Ten Helps to Joy and Peace," consisting of ten brief, well written tracts bound neatly in one little volume, and very suggestive of practical duties, and of the Christian's sweetest privileges.

The Freedman's Spelling Book and Third Reader are now ready for delivery and are valuable, invaluable for the purpose for which they are designed. The Word to Sabbath-school Teachers, 48 pp., is a word in season.

² Battle Echoes; or, Lessons from the War. By George B. Ide, D. D. Boston: Gould & Lincoln. 1866. 12mo. pp. 325.

³ Memorial to Elisha Lord Cleaveland. New Haven: Thomas H. Pease. MDCCCLXVI. pp. 70.

⁴ Life of Benjamin Silliman, M. D., LL. D., late Professor of Chemistry, Mineralogy, and Geology in Yale College. Chiefly from his manuscript reminiscences, diaries, and correspondence. By George P. Fisher, Professor in Yale College. In two volumes. New York: Charles Scribner & Co., 124 Grand Street, 1866. 407, 408 pp.

cannot fail to captivate and instruct all who read them. These volumes will grace many a library.

— Mr. Wilson's *Presbyterian Historical Almanac*¹ is issued for the year ending with the sessions of the assemblies and synods of 1864 — being the seventh volume of this work. It contains the names and members and proceedings of ten Presbyterian General Assemblies or Synods in the United States, and of twelve in Canada and other foreign countries; biographies of deceased ministers, and other information; and is illustrated by eight portraits on steel. As a historical work, this volume is invaluable. We are sorry that the compiler omits, for this year (with slight exception), the lists contained in earlier volumes, of "all the Presbyterian ministers throughout the world," with their respective church connections; and has reduced the statistics to a brief summary. We think that full statistics and complete lists of ministers are essential. But, without these, the volume is indispensable to all who wish to know the conditions and doings of the various Presbyterian churches. It ought to be supported much more liberally than we are afraid it is.

— Dean Stanley's great work on the

Jewish Church² eminently merits the high commendations it everywhere receives. The first part has been for some time before the public. Mr. Scribner has brought out the second part in a manner well fitted to the topic, and to the ability with which it is treated. And though the entire work was prepared for Dr. Stanley's class at Oxford, and delivered in lectures, it still has the form of a narrative, and is really an unbroken history from Saul to the Captivity. It is not dryly statistical, nor on the other hand are the facts which are the basis of the history ignored. These are so arranged and connected as to beguile the reader through the entire record without weariness. Take the reigns of Saul, David, and Solomon; and we venture the affirmation that the oldest students of the Old Testament will find a new charm, even to them, in this part of inspiration. Ewald, Millman, and many others have written copiously and well upon "the children of Israel," "the history of the Jews," etc., etc.; but it has been reserved to this author to give to the reading world a work more attractive, more thoroughly analytical, and hence more valuable than any which it has been our privilege to examine. It should be in every good library.

¹ The *Presbyterian Historical Almanac and Annual Remembrancer of the Church*, for 1865. By Joseph M. Wilson. Volume seven. Philadelphia: Joseph M. Wilson. 1865. 8vo. pp. 407 (including advertisements).

² *Lectures on the History of the Jewish Church, Part 2d. From Samuel to the Captivity*. By Arthur Penrhyn Stanley, D. D., Dean of Westminster. New York: Charles Scribner & Co., 124 Grand Street 1866. 556 pp.

Editor's Table.

THE volume containing the Debates and Proceedings of the National Council is completed, and we suppose now in the hands of many of our readers. Our own subscribers, certainly, need the book for the same shelf as the volumes of the *Quarterly*. As a part of the historical record of the denomination, as well as for its discussion of principles, it is, in our opinion, the most valuable work issued since the 17th century.

Among its elaborate papers are thorough treatises upon Ministerial Education, Ministerial Support, Benevolent Societies, Church Building, Home and Foreign Missions, Parochial Evangelization, Religious Publications, and Evangelization in the West and South. Each of these papers, elaborately prepared by men whose names are a guarantee of ability and judgment, is worthy of publication as a distinct treatise. The collateral relations of the Congregational churches are also ably discussed. The Declaration of Faith, in its various shapes, is of prime importance; and the platform of Church Polity, endorsed as it was, will have great weight as a standard of reference.

Hardly less important than these decisions upon the great questions before our churches, are the discussions, which are reported *verbatim* in this volume. They exhibit the opinions and arguments of many men whose years of service, as ministers or laymen, have made them proficient in every detail, and whose ability puts them on a par with the best statesmen of our country. Those reports will afford the best study possible to the young men of the denomination; and the best exhibit, to those outside our order, of the views held by our experienced and leading men.

As a record of the doings of the first National Council held for nearly two hundred years, and held in a great public emergency, this volume possesses immense value. It is a time when old forms are shaken, and the foundations have to be sought. Principles are now reshaping the nation. The Congregational churches are doing their part, with fidelity to freedom, to right, and to God.

The formal initial step finds its record in this report. We believe that the circulation of this volume, so complete as to embrace every Congregationalist in the land, would be of incalculable advantage to the interests of religion.

As to the book itself, the indexes of topics and names are complete, even to perhaps needless fullness. Everything which could make it entire, as to preliminary proceedings and the like, is included. The book is also printed in handsome style. We hope that it will have a circulation equal to its importance.

The volume is furnished at a very slight advance from the actual cost, — not enough to pay for itself unless it has a wide circulation. Congregationalists will do no better service than to aid in its sale. It was deemed best to put it at as low a rate as possible, in view of the wishes of many of our ministers. Many a layman would do well to do what some are doing, — purchase copies for ministers not burdened with means.

The book is for sale by the following persons, at \$3.00, or by mail, postpaid, \$3.25: —

E. F. DUREN, Bangor, Me.
D. L. GUERNSEY & Co., Concord, N. H.
I. P. LANGWORTHY, 23 Chauncy St., Boston, Mass.
M. H. SARGENT, 13 Cornhill, Boston, Mass.
NICHOLS & NOYES, 117 Washington St., Boston, Mass.
W. F. DRAPER & Co., Andover, Mass.
BRIDGMAN & CHILDS, Northampton, Mass.
WHIPPLE & SMITH, Salem, Mass.
BRIDGMAN & WHITNEY, Springfield, Mass.
W. H. SANFORD & SON, Worcester, Mass.
GLADDING BRO. & Co., Providence, R. I.
S. E. HUNT, Hartford, Ct.
F. T. JARMAN, New Haven, Ct.
CHAS. S. BURNHAM, Norwich, Ct.
BROUGHTON & WYMAN, Bible House, New York City.
E. DARROW & KEMPSHALL, Rochester, N. Y.
REV. J. E. ROY, Chicago, Ill.
TERRY & CLEAVER, Milwaukee, Wis.
LUCE & GRIGGS, Davenport, Io.
THOMPSON & JONES, Dubuque, Io.
JAS. P. BROWN, Burlington, Io.
JACOB HARDY, San Francisco, Cal.

STATISTICS OF THE MAINE GENERAL CONFERENCE OF CHURCHES, FROM ITS ORGANIZATION.

These tables we copy from the Minutes of that Conference for 1865; prepared, we suppose, by its accurate Recording Secretary, Dea. Duren, of Bangor. The figures from 1860 to 1865 differ slightly from the summaries presented in our volumes for the respective years,—the General Conference including a few churches outside of the State, while our annual compilation strictly follows State lines. We judge, from appearances, that the earlier years are troubled with defective returns.

The General Conference was organized in Portland, Jan. 10, 1826, — when Rev. Charles Freeman preached, from 1 Cor. xii. 27.

A complete set of the annual Minutes is in the Congregational Library, and another in the possession of the writer; with manuscript copies of the records of 1826–7, and of the preliminary meeting of 1824, — which were not printed at the time, but are now to be found (though with some omissions) in the issue of 1864.

SESSIONS AND OFFICERS.

June of each year.	PLACE OF MEETING.	MODERATOR.	CORRESPONDING SECRETARY.	RECORDING SECRETARY.
1826,	Minot,	*Rev. Benja. Tappan,	*Rev. Seneca White,	Rev. Allen Greeley.
1827,	Hallowell,	"	*Rev. Asa Cummings,	"
1828,	Gorham,	"	"	Rev. Thomas Adams.
1829,	Waldoboro',	"	*Rev. C. Marsh,	Rev. Allen Greeley.
1830,	Winthrop,	*Rev. David Thurston,	*Rev. Asa Cummings,	*Rev. Chas. Jenkins.
1831,	Fryeburg,	"	"	Rev. D. M. Mitchell.
1832,	Wiscasset,	"	"	"
1833,	Portland (3d church),	*Rev. B. Tyler,	*Rev. Chas. Freeman,	*Rev. Benj. Tappan.
1834,	Bath (North Church),	*Rev. Samuel Johnson,	"	"
1835,	Bangor (Hamm'd St.),	"	"	"
1836,	Augusta,	"	"	Rev. David Shepley.
1837,	Yarmouth (1st church),	*Rev. J. W. Ellingwood,	"	"
1838,	Saco,	"	"	"
1839,	Brunswick,	"	"	"
1840,	Hallowell,	Rev. S. L. Pomroy, .	"	"
1841,	Machias,	"	"	Rev. Geo. E. Adams.
1842,	Portland (2d church),	"	"	Rev. David Shepley.
1843,	Bangor (1st church),	Rev. George E. Adams,	"	"
1844,	Bath (outh church),	"	"	Rev. E. F. Cutter.
1845,	Fryeburg,	"	Rev. J. W. Chickering,	"
1846,	Augusta,	Rev. Steph. Thurston,	"	"
1847,	Portland (High St.),	"	"	"
1848,	Bangor (Hammond St.),	"	"	"
1849,	Bath (Winter St.),	Rev. Ray Palmer, .	"	Rev. S. H. Hayes.
1850,	South Berwick,	"	"	"
1851,	Yarmouth,	Rev. R. Woodhull, .	Rev. S. H. Hayes, .	Rev. E. F. Cutter.
1852,	Searsport,	Rev. David Shepley,	"	Rev. S. C. Fessenden.
1853,	Saco,	"	"	"
1854,	Bangor (Central church),	"	"	"
1855,	Portland (3d church),	Rev. Wooster Parker,	"	Dea. E. F. Duren.
1856,	Calais,	"	"	"
1857,	Bath (Central church),	"	Rev. J. K. Mason, .	"
1858,	Augusta,	Rev. J. W. Chickering,	"	"
1859,	Portland (State St.),	"	Rev. G. E. Adams, .	"
1860,	Bangor (1st church),	"	Rev. E. Whittlesey,	"
1861,	Brunswick,	*Rev. Charles Packard,	"	"
1862,	Portland (High St.),	"	"	"
1863,	Biddeford (2d church),	"	Rev. J. K. Mason, .	"
1864,	Searsport (1st church),	Rev. Samuel Harris,	"	"
1865,	Portland (2d church),	"	"	"

* Now deceased.

Year.	PREACHER OF CONFERENCE SERMON.	Confere ⁿ s	Churches.	† Ministers	ADMIN ⁿ	REMOVALS	Total Members.	Non Residents.	Baptisms.	No. in Sabbath Sch ^l 's	Total Donations
					Let ^{ter} .	Deaths.	Dis ^{mis} sals.	Exc ^{om} m.			
1826	*Benj. Tappan,	2 Chron. 15: 2.									
1827	*Thaddeus Pomroy,	2 Cor. 6: 10.									
1828	*David Thurston,	Psalms 45: 16.	8130	78	837	72	103	112	15	7085	925
1829	*Fifield Holt,	Daniel 9: 25.	8145	93	†					9118	
1830	William Allen,	John 17: 17.	9157	104	617	119	132	129	25	9161	702
1831	*J. W. Ellingswood,	Rev. 2: 7.	9166	106	†					9919	
1832	*Benjamin Tappan,	Amos 2: 7.	9172	111	2168	190	152	209	24	12112	1497
1833	*Carlton Hurd,	2 Thess. 3: 16.	9178	119	950	176	169	185	32	12370	
1834	*Caleb Hobart,	2 Cor. 10: 4.	9180	140	598	233	235	373	38	13019	727
1835	Joshua Peet,	Psalms 51: 13.	9181	143	916	274	208	274	34	13900	644
1836	David M. Mitchell,	Matt. 6: 10.	9188	143	494	214	121	235	22	13304	191
1837	Swan L. Pomroy,	1 John 4: 8.	10189	142	531	351	168	316	43	14250	619
1838	Silas McKen,	Rom. 5: 11.	10192	146	950	329	191	364	43	14902	830
1839	Enoch Pond,	Mark 14: 72.	11197	144	986	249	201	243	43	15907	815
1840	David Shepley,	1 Cor. 9: 27.	11201	142	1028	283	169	302	61	16308	959
1841	Isaac Rogers,	Rev. 5: 9.	11203	141	1345	250	162	232	49	17238	575
1842	Robert Crossett,	Phil. 1: 21.	12207	138	821	213	256	291	34	17770	659
1843	Sewall Tenney,	Eph. 4: 14.	12208	167	1059	282	231	331	43	18540	566
1844	Swan L. Pomroy,	Psalms 123: 12.	12211	167	354	241	233	272	40	18447	253
1845	Ray Palmer,	Gal. 2: 20.	13213	178	152	197	228	240	72	18007	388
1846	*Nath ^l Chapman,	Eph. 4: 1, 2, 8.	13215	174	152	206	227	266	38	17732	247
1847	Edward F. Cutter,	Acts 9: 6.	13218	181	142	241	251	273	42	17504	348
1848	Woolster Parker,	Psalms 145: 11.	14222	188	225	228	240	271	33	17192	320
1849	R. Woodhull,	2 Kings 6: 16.	14223	186	285	265	255	308	38	16981	355
1850	*Jas. Drummond,	Psalms 121: 1.	14220	178	406	243	226	274	60	16826	351
1851	Joseph Loring,	Col. 1: 15.	14225	187	453	224	223	182	36	16986	345
1852	*John Maltby,	Phil. 2: 16.	14227	176	366	219	289	296	44	16896	1418
1853	J. J. Carruthers,	Rom. 14: 7.	14231	190	708	249	234	292	37	17278	1907
1854	E. Kellogg,	Sol. Songs 4: 16.	14230	193	253	132	118	154	24	16889	2339
1855	George Shepard,	John 1: 14.	14235	206	630	329	370	392	29	16937	2526
1856	Joseph R. Munsell,	John 15: 19.	14237	208	587	242	256	353	31	16786	2743
1857	Samuel Harris,	2 Tim. 4: 6, 7, 8.	14239	206	461	246	268	302	23	16765	2487
1858	H. G. Storer,	2 Cor. 2: 15, 16.	14244	201	1407	478	299	554	45	17842	2563
1859	H. Q. Butterfield,	Heb. 11: 1.	14248	190	1924	481	323	543	40	19221	2912
1860	*Charles Packard,	John 11: 5.	14248	196	432	283	312	315	31	19351	2949
1861	J. W. Chickering,	Luke 9: 23.	14246	200	261	238	318	272	35	19252	3211
1862	Henry K. Craig,	1 Pet. 2: 9.	14249	209	589	290	362	250	28	18995	3076
1863	Benj. Tappan, Jr.,	John 16: 33.	14250	203	795	232	387	248	19	19540	3816
1864	Charles Tenney,	Acts 20: 24.	14250	183	623	192	392	244	35	19583	3273
1865	David B. Sewall,	Psalms 45: 17.	14251	192	547	238	397	278	49	19394	3337

Total Admissions, 33,998; Removals, 20,307; Baptisms, 20,275; Donations, \$434,059.

* Deceased.

† Includes pastors, stated supplies, and clergymen without pastoral charge.

‡ Increase in 1829, 1433, and in 1831, 902.

Our own compilation, based upon the Minutes, but including only churches in the State, for the years specified, is as follows: —

Year.	CHURCHES.				MINISTERS.				BENEV ^o CONTR.
	With Pastors.	With Sta. Sup.	Vacant.	TOTAL.	Pastors.	Stated Sup.	Others.	TOTAL.	
1857	80	90	53	223	80	72	46	207	
1858	80	98	55	242	89	76	36	201	
1859	80	94	73	247	82	67	41	190	
1860	77	98	71	246	77	75	45	197	\$28,838
1861	86	118	40	244	86	92	30	217	36,445
1862	85	117	44	246	85	91	41	217	28,256
1863	71	121	55	247	71	87	42	200	26,172
1864	66	100	81	247	67	79	54	200	35,269
1865	56	103	86	245	55	88	48	186	48,691

Year.	CHURCH MEMBERS.				ADDITIONS.			REMOVALS.			BAP ^T MS		IN SABBATH SCH ^O LS.	
	Males.	Females.	TOTAL.	Absent.	Profe- sion.	Let- ter.	TOTAL.	Deaths.	Dis- mis- sals.	Excom.	TOTAL.	Adults.		Infants.
1857	4,525	9,608	16,648	2,466	452	243	695	265	294	23	582	205	256	18,072
1858	4,924	10,481	17,699	2,537	1,407	478	1,885	294	550	45	889	689	311	19,425
1859	5,084	12,067	19,193	2,918	1,938	486	2,424	325	543	41	909	931	300	20,353
1860	6,111	13,080	19,201	2,930	432	278	710	317	317	31	665	189	249	20,206
1861	6,075	13,005	19,080	3,201	252	294	486	315	273	35	621	114	221	19,758
1862	5,875	12,922	18,797	3,056	585	259	844	380	250	28	638	236	254	21,079
1863	5,992	13,349	19,341	3,290	791	229	1,020	835	246	19	650	451	204	21,022
1864	6,054	13,322	19,376	3,268	616	190	806	391	244	34	669	252	204	21,487
1865	5,782	13,316	19,098	3,332	543	237	780	396	275	49	719	313	212	20,365

STATISTICS OF THE MASSACHUSETTS CONGREGATIONAL CHURCHES.

The following table has been prepared by the Secretary of the Massachusetts General Association; the reports after 1830, mainly from the tables published by that body from year to year.

It has been compiled with great care, — the reports of each year having been thoroughly analyzed, in most cases summed up, and with a collation of the reports of the several years. Defective returns have been supplied in each case, by calculation, from the reports of specific churches for other years, and from other dates in the writer's possession. Earlier than 1830, any investigation which should seek for the items specified, is hopeless; and, in some items, it is hopeless still later. Prior to 1830, however, the number of churches is attainable, and is inserted, assuming that the churches which became Unitarian were substantially so in 1800.

The census is taken on the first of January annually, of the year specified, and the additions, removals, and baptisms, cover the year next preceding.

Year.	CHURCHES.			MINISTERS.			CHURCH MEMBERS, JAN. 1.			ADDITIONS.			REMOVALS.			BAPTISMS.			IN SAB. SCHOOLS.			
	With Psa.	With S. s. cant.	Total.	Past.	S. s.	Oth.	Total.	Males.	Females.	Total.	Absent.	Prof'n.	Letter.	Total.	Deaths.	Dis.	Exc.	Total.	Adults	Inf'rs.	Total.	Av. At.
1830	54	46	100	2			97,987	62,513	35,474	97,987	97,987	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	34,787	
1840	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	44,040	
1850	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	62,305	
1860	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	62,108	
1870	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	64,178	
1880	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	65,429	
1890	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	65,048	
1900	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	66,147	
1910	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	66,882	
1920	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	70,187	
1930	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	73,210	
1940	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	78,210	
1950	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,169	
1960	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,909	
1970	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,909	
1980	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,909	
1990	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,909	
2000	54	46	100	2			62,513	35,474	27,039	62,513	62,513	3,449	1,510	2,695	1,054	1,456	108	2,618	499	1,239	82,909	

The census is taken on the first of January annually, of the year specified, and the additions, removals, and baptisms, to and from the churches, are taken from the records of the churches, and are not taken from the census of the year specified.

4 And 55 Unitarian.

* And 76 Unitarian.

† And 80 Unitarian.

‡ And 80 Unitarian.

§ And 95 Unitarian.

** Absentees prior to 1856, doubtless too small.

† And 80 Unitarian.

‡ And 80 Unitarian.

§ And 95 Unitarian.

** Absentees prior to 1856, doubtless too small.

† And 80 Unitarian.

‡ And 80 Unitarian.

§ And 95 Unitarian.

Congregational Quarterly Record.

Churches Formed.

At MOUNT PLEASANT, Minn., 9 members.
Nov. 26, 1865. In AGENCY CITY, Io., 16 members.

Mar. 25, 1866. In NEW BERNE, N. C., 20 members.

" 28. In UTICA, Mo., 10 members.

Apr. 2. In DETROIT, Mich., the New England Ch. 104 members.

" 3. In NEW YORK CITY, the Ch. of the Pilgrims, — 100 members.

" 8. In MIRABILE, Mo., 8 members.

" 10. In GREENFIELD, L. I., 24 members.

" 12. In SEDALIA, Mo., 10 members.

" 15. In NEW ORLEANS, La., 28 members.

" 17. In MAYSVILLE, Mo.

" 17. In EAGLEVILLE, Ct., the Union Cong. Ch. 14 members.

" 20. In HILLSBORO, Or.

May 1. In LEAVENWORTH, Kan., the 2d Ch. 7 members.

" 6. In GALLATIN, Mo., 9 members.

" 8. In DEPERE, Wis., 11 members.

" 27. In CHICAGO, Ill., the Tabernacle Ch. 100 members.

Jun. 4. In CLINTON, Io., 15 members.

" 5. In WEST WARREN, Ms., 23 members.

" 12. In BROOKLYN, N. Y., the Fifth Avenue Cong. Ch., 28 members.

Ministers Ordained, or Installed.

Feb. 27, 1866. Rev. NEWELL A. PRINCE, over the Ch. in Simsbury, Ct.

Mar. 7. Mr. E. W. MERRITT, to the work of the Ministry in Rockville, Ct.

" 22. Mr. BENJAMIN A. Robie, over the Ch. in Waterville, Me. Sermon by Rev. EDWARD ROBIE, of Greenland. Ordaining Prayer by Rev. JOHN DINSMORE, of Winslow.

" Rev. P. S. KNIGHT, over the Ch. in Oregon City, Or. Sermon by Rev. GEORGE H. ATKINSON, of Portland. Installing Prayer by Rev. OBED DICKINSON, of Salem.

" 27. Rev. EDWIN C. BISSELL, over the Green St. Ch. in San Francisco, Cal. Sermon by Rev. Andrew L. Stone, D. D., of San Francisco. Installing Prayer by Rev. George Moor, of Oakland.

Mar. 29. Rev. EDWARD EBBS, over the New England Ch. in Aurora, Ill. Sermon by Rev. Wm. W. Patton, D. D., of Chicago. Installing Prayer by Rev. Joseph E. Roy, of Chicago.

Apr. 3. Rev. SAMUEL M. FREELAND, over the New England Ch. in Detroit, Mich. Sermon by Rev. Franklin W. Fisk, D. D., of Chicago Seminary. Installing Prayer by Rev. Adin H. Fletcher, of Pontiac.

" 3. Rev. S. A. BAKER, over the Ch. of the Pilgrims in New York City. Sermon by Rev. Joseph P. Thompson, D. D., of New York. Installing prayer by Rev. Alexander H. Clapp, of New York.

" 4. Rev. JOHN SAFFORD, over the Ch. in Bellevue, O.

" 4. Rev. JAMES P. LANE, over the Free Ch. in Andover, Mass. Sermon by Rev. Edward N. Kirk, D. D., of Boston. Installing Prayer by Rev. Cyrus W. Wallace, of Manchester, N. H.

" 4. Rev. WM. R. EASTMAN, over the Ch. in Plantsville, Ct. Sermon by Rev. Charles R. Palmer, of Salem, Mass. Installing Prayer by Rev. Elias B. Hillard, of Kensington.

" 10. Rev. CLARENDON WAITE, over the Crombie St. Ch. in Salem, Mass. Sermon by Rev. Wm. M. Barbour, of So. Danvers. Installing Prayer by Rev. Seth Sweetser, D. D., of Worcester.

" 11. Mr. THADDEUS H. BROWN, over the Ch. in Woodstock, Ct. Sermon by Rev. Egbert C. Smyth, of Andover Seminary.

" 12. Mr. JOHN M. BOWERS, over the Ch. in Sedalia, Mo. Sermon by Rev. Truman M. Post, D. D. of St. Louis.

" 16. Rev. ORLANDO H. WHITE, over West Ch. in New Haven, Ct. Sermon by Rev. William Patton, D. D., of New Haven. Installing Prayer by Rev. D. William Havens, of East Haven.

" 16. Mr. CHARLES H. WHEELER to the work of the Ministry in Chicago, Ill., Sermon by Rev. Joseph Haven, D. D., of Chicago Seminary. Ordaining Prayer by Rev. Stephen S. Smith, of Chicago.

" 17. Rev. HOMER N. DUNNING, over the Ch. in So. Norwalk, Ct.

" 18. Rev. WILLIAM CARRUTHERS, over the Maple St. Ch. in Danvers, Ms. Sermon by Rev. John J. Carruthers, D. D., of Portland, Me. Installing Prayer by Rev. Alonzo B. Rich, of Beverly.

" 18. Rev. FRANK P. WOODBURY, over the Ch. in Meriden, N. H. Sermon by Rev. Samuel P. Leeds, of Hanover. Installing Prayer by Rev. Henry Cummings, of Newport.

- Apr. 28. Mr. A. M. THOME, over the Ch. in Memphis, Mo. Sermon by Rev. John M. Williams, of Fairfield, Io. Ordaining Prayer by Rev. Edwin B. Turner, of Hannibal.
- May 2. Mr. WARREN F. DAY, to the work of the Ministry in Bloomingdale, Ill. Sermon by Rev. Jonathan Blanchard, of Wheaton College. Ordaining Prayer by Rev. Thomas Lightbody, of St. Charles.
- " 2. Mr. LESTER H. ELLIOT, over the Ch. at Winoski Falls, Vt. Sermon by Rev. Ezra H. Byington, of Windsor. Ordaining Prayer by Rev. John K. Converse, of Burlington.
- " 3. Rev. JEREMY W. TUCK, over the Ch. in Jewett City, Ct. Sermon by Rev. Thomas P. Field, D. D., of New London. Installing Prayer by Rev. Wm. M. Birchard, of Sterling.
- " 3. Mr. WILLIAM W. DOW, to the work of the Ministry in West Brooksville, Me. Sermon by Rev. George M. Adams, of Portsmouth, N. H. Ordaining Prayer by Rev. Stephen Thurston, of Searsport.
- " 8. Rev. BENJAMIN C. CHASE, over the Ch. in Foxcroft, Me. Sermon by Rev. Henry S. Loring, of Monson. Installing Prayer by Rev. John A. Perry, of Guilford.
- " 8. Rev. STEPHEN MERSHON, over the Ch. in Birmingham, Ct. Sermon by Rev. Leonard Bacon, D. D., of New Haven.
- " 9. Mr. AMOS HOLBROOK, over the Ch. in Boxboro', Ms. Sermon by Rev. Joseph P. Bixby, of Boston. Ordaining Prayer by Rev. David Sanford, of Medway.
- " 10. Rev. SILVANUS HAYWARD, over the Ch. in So. Berwick, Me. Sermon by Rev. Joseph M. R. Eaton, of Henniker, N. H. Installing Prayer by Rev. Ephraim W. Allen, of So. Berwick.
- " 11. Mr. HENRY M. HOLMES, to the work of the Ministry in Lunenburg, Vt. Sermon by Rev. Lewis O. Brastow, of St. Johnsbury. Ordaining Prayer by Rev. Otis Holmes, of Sandwich.
- " 15. Mr. HENRY L. TELLER, over the North Ch. in Stamford, Ct. Sermon by Rev. James W. Coleman, of Darien.
- " 16. Rev. EDEN B. FOSTER, D. D., over the John St. Ch. in Lowell, Mass. Sermon by Rev. Egbert C. Smyth, of Andover Seminary. Installing Prayer by Rev. John P. Cleveland, D. D., of Matapoisset.
- " 16. Rev. WILLIAM W. WOOD-WORTH, over the Ch. in Belchertown, Ms. Sermon by Rev. Zachary Eddy, D. D., of Northampton. Installing Prayer by Rev. George A. Oviatt, of Somers, Ct.
- " 16. Rev. JONATHAN E. ADAMS, over the Ch. in Searsport, Me. Sermon by Rev. Henry K. Craig, of Bucksport.
- May 22. Mr. JOHN W. BARTON, to the work of the Ministry in Danbury, Ct. Sermon by Rev. George Richards, of Bridgeport. Ordaining Prayer by Rev. Edward B. Emerson, of Stratford.
- " 23. Rev. HIRAM DAY, over the Ch. in Windham, Ct. Sermon by Rev. William W. Davenport, of West Killingly. Installing Prayer by Rev. Charles P. Grosvenor, of Canterbury.
- " 23. Rev. RUFUS M. SAWYER, over the 1st Ch. in Middleboro', Ms. Sermon by Rev. Stephen R. Dennen, of Providence, R. I. Installing Prayer by Rev. Israel W. Putnam, senior pastor.
- " 23. Rev. CHARLES H. EVEREST, over the Puritan Ch. in Brooklyn, N. Y. Sermon by Rev. Henry Ward Beecher, of Brooklyn. Installing Prayer by Rev. Wm. Ives Budington, D. D., of Brooklyn.
- " 24. Mr. H. W. JONES, over the Ch. in Hingham, Ms. Sermon by Rev. Edward N. Kirk, D. D., of Boston.
- " 30. Rev. JACOB CHAPMAN, over the Ch. in Deerfield, N. H. Sermon by Rev. Ephraim N. Hidden, of Great Falls.
- " 31. Rev. MYRON A. MUNSON, over the Ch. in Pittsford, Vt.
- " 31. Mr. L. H. PLATT, to the work of the Ministry in Topeka, Kan. Sermon by Rev. S. D. Adair, of Osawatomie. Ordaining Prayer by Rev. Jared W. Fox, of Ridgeway.
- June 3. Rev. GEORGE B. BEECHER, over the Howe St. Ch. in New Haven, Ct.
- " 5. Rev. BENJAMIN DODGE, over the North Ch. in Abington, Ms. Sermon by Rev. John Dodge, of Middlefield. Installing Prayer by Rev. Samuel L. Rockwood, of North Weymouth.
- " 5. Rev. CHARLES N. NICHOLS, over the Ch. in Pownall, Me. Sermon by Rev. Ebenezer Bean, of Gray. Installing Prayer by Rev. Thomas N. Lord, of North Yarmouth.
- " 5. Rev. EDWARD E. RANKIN, D. D., over the Ch. in Fairfield, Ct. Sermon by Rev. Lyman H. Atwater, D. D., of Princeton, N. J.
- " 5. Mr. THOMAS M. BOSS, over the Ch. in Lyons, Iowa. Sermon by Rev. Lyman Whiting, of Dubuque. Ordaining Prayer by Rev. Oliver Emerson, of Sabula.
- " 6. Mr. GEORGE F. STANTON, over the Ev. Cong. Ch. in Gardner, Ms. Sermon by Rev. Eden B. Foster, D. D., of Lowell. Ordaining Prayer by Rev. Lewis Sabin, D. D., of Templeton.
- " 11. Rev. FRANCIS SOUTHWORTH, over the Bethel Ch. in Portland, Me. Sermon by Rev. John J. Carruthers, D. D., of Portland.
- " 12. Mr. ELLIOT C. HALL, to the work of the Ministry in Ashville, N. Y. Or-

daining Prayer by Rev. Thomas H. Rouse, of Jamestown.

June 13. Mr. ROBERT G. HUTCHINS, over the Bedford Cong. Ch. in Brooklyn, N. Y. Sermon by Rev. Richard S. Storrs, Jr., D. D., of Brooklyn. Ordaining Prayer by Rev. Hugh S. Carpenter, of Brooklyn.

" 13. Rev. J. L. MERRILL, over the Ch. in Acworth, N. H. Sermon by Rev. Edward W. Clark, of Claremont. Installing Prayer by Rev. Amos Foster, the former pastor.

" 13. Rev. JOHN S. WHITMAN, over the Ch. in Sprague, Ct. Sermon by Rev. John Bascom, of Williams College.

" 14. Rev. CHARLES WETHERBY, over the 2d Ch. in Winsted, Ct. Sermon by Rev. George B. Spalding, of Hartford.

" 20. Rev. HENRY HOPKINS, over the 2d Ch. in Westfield, Ms. Sermon by Rev. Mark Hopkins, D. D., of Williams College. Installing Prayer by Rev. Archibald Geikie, of East Granville.

" 21. Rev. THOMAS ALLENDER, over the Ch. in Westhampton, Ms. Sermon by Rev. Julius H. Seelye, of Amherst College. Installing Prayer by Rev. Samuel T. Seelye, D. D., of Easthampton.

Pastors Dismissed.

Mar. 13, 1866. Rev. FREDERIC A. REED, from the Ch. in Cohasset, Ms.

" Rev. GEORGE H. ATKINSON, from the Ch. in Oregon City, Or.

" 21. Rev. A. J. FOSDICK, from the Ch. in New Alstead, N. H.

" 27. Rev. ALEXANDER McLEAN, Jr., from the Ch. in Fairfield, Ct.

Apr. 12. Rev. SILVANUS HAYWARD, from the Ch. in Dunbarton, N. H.

" 17. Rev. EDEN B. FOSTER, D. D., from the Ch. in West Springfield, Ms.

" 18. Rev. RAY PALMER, D. D., from the Ch. in Albany, N. Y.

" 24. Rev. ISRAEL T. OTIS, from the Ch. in Rye, N. H.

" 25. Rev. WM. R. JOSLYN, from the Ch. in Berlin, Vt.

May 1. Rev. FRANK HALEY, from the Ch. in Enfield, N. H.

" 8. Rev. CHARLES B. McLEAN, from the Ch. in Collinsville, Ct.

" 10. Rev. EPHRAIM W. ALLEN, from the Ch. in South Berwick, Me.

" 10. Rev. ALPHONSO L. WHITMAN, from the Ch. in Westerly, R. I.

" 16. Rev. STEPHEN THURSTON, from the Ch. in Searsport, Me.

May 18. Rev. THEOPHILUS P. SAWIN, from the Ch. in Brookline, N. H.

June 11. Rev. VAOLA J. HARTSHORN, from the Bethel Ch. in Portland, Me.

" 13. Rev. AMOS FOSTER, from the Ch. in Acworth, N. H.

" 15. Rev. LEVI LORING, from the Ch. in West Charleston, Vt.

Ministers Married.

Apr. 18, 1866. In Chelsea, Ms. Rev. ROWLAND H. ALLEN, of Canton, to Miss WILLIAMA, youngest daughter of W. P. B. Brooks, Esq., of C.

May 21. In Dundee, Ill. Rev. ISAAC B. SMITH, to Miss MARY S. BLOOD, of Carpenterville.

" 24. In Amherst, Ms. Rev. FRANCIS H. BOYNTON, of Rehoboth, to Miss EMILY, daughter of Dea. Simeon Clark.

June 9. In New London, Ct., Rev. THOMAS P. FIELD, D. D., to Miss CHARLOTTE, daughter of Robert Coit, Esq., all of N. L.

" 12. In Edgewood, Wis. Rev. JAMES WATTS, of Evansville, to Miss JENNIE, daughter of the late Maj. R. F. Fraser, U. S. A.

" 15. In Union, Ct., Rev. SAMUEL CURTISS, to Mrs. D. H. G. Curtiss, both of U.

Ministers Deceased.

Mar. 25. 1866. In Wataga, Ill., Rev. CHARLES E. BLOOD, aged 66 years.

" 29. In La Salle, Ill., Rev. LOREN ROBINS.

Apr. 3. In Lyndeboro', N. H., Rev. JACOB WHITE, aged 69 years.

" 7. In Westboro', Ms. Rev. DAVID GREENE, aged 68 years.

" 10. In Marquette, Mich., Rev. EDWARD A. WALKER, formerly of Worcester, Ms., aged 33 years.

" 21. In Augusta, Me. Rev. DANIEL SEWALL, aged 67 years.

" 22. In Chester, Ms., Rev. FRANCIS WARRENER, aged 61 years.

" 25. In Northampton, Ms., Rev. JOHN R. ADAMS, D. D., of Gorham, Me., aged 64 years.

" 25. In Avon, Ct., Rev. JOHN BARTLETT, aged 82 years.

May 5. In Oxford, Ms., Rev. HORATIO BARDWELL, D. D., aged 77 years.

" 8. In Bedford, N. H., Rev. THOMAS SAVAGE, aged 72 years.

" 17. In Bristol, Ct. Rev. ALBERT B. CAMP, aged 69 years.

May 31. In Darien, Ct., Rev. JONATHAN E. BARNES, aged 38 years.

June 2. In East Bridgewater, Ms., Rev. NATHANIEL H. BROUGHTON, aged 40 years.

" 8. In Westfield, Ms., Rev. EMERSON DAVIS, D. D., aged 68 years.

" 11. In Townsend, Ms., Rev. CHARLES BROOKS, late of Unionville, Ct., aged 35 years.

" 18. In South Amherst, Ms., Rev. JAMES L. MERRICK, aged 62 years.

" 20. In Exeter, N. H., Rev. JACOB CUMMINGS, aged 73 years.

MARY, wife of Rev. THOMAS A. WADSWORTH.

Apr. 4. In Salem, Ms., Mrs. MARY, wife of Rev. BROWN EMERSON, D. D., aged 78 years.

" 9. In Providence, R. I., Mrs. ABBY S., wife of Rev. JAMES C. WHITE, aged 43 years.

" 9. In Providence, R. I., Mrs. SWAIN, wife of Rev. LEONARD SWAIN, D. D.

May 10. In Andover, Ms., Mrs. HARRIET H. A., wife of Rev. JOHN Q. A. EDGELL.

" 17. In East Hartford, Ct., Mrs. SARAH P., wife of Rev. ANSON S. ATWOOD, aged 74 years.

" 20. In Holyoke, Ms., Mrs. OCTAVIA YALE, wife of Rev. LUCIUS R. EASTMAN, Jr., aged 23 years.

Ministers' Wives Deceased.

Mar. 28, 1866. In Sheboygan Falls, Mrs.

The American Congregational Union.

BUSINESS MEETING.

THE Thirteenth Annual Business Meeting of the American Congregational Union was held at the Plymouth Church, Brooklyn, on Thursday, May 10, at 3½ p. m.

The President of the Society, Rev. LEONARD BACON, D. D., was in the chair. Prayer was offered by the Rev. A. P. Marvin, of Boston.

The Annual Report of the Trustees was read by the Rev. I. P. Langworthy, Corresponding Secretary.

The Treasurer read a summary of his Annual Report for the year ending May 1, 1866.

On motion, it was

Voted, That the Annual Reports of the Board of Trustees, and of the Treasurer, be accepted, and published under the direction of the Trustees.

On motion, the President appointed the following gentlemen a Committee for the nomination of officers of the Society for the ensuing year:—Rev. George F. Magoun, Rev. W. I. Budington, D. D., Rev. Lewis Pennell.

The Committee reported the following named persons for the several offices of President, Vice-Presidents, and Trustees, all of whom were duly elected:—

OFFICERS FOR 1866-7.

President.

Rev. LEONARD BACON, D. D., New Haven, Ct.

Vice-Presidents.

WILLIAM G. LAMBERT, Esq., New York.

A. S. BARNES, Esq., Brooklyn, N. Y.

HON. BRADFORD R. WOOD, Albany, N. Y.

Rev. O. E. DAGGETT, D. D., Canandaigua, N. Y.

Rev. WILLIAM PATTON, D. D., New Haven, Ct.

Rev. J. H. LINSLEY, D. D., Greenwich, Ct.

HON. W. A. BUCKINGHAM, Norwich, Ct.

Rev. GEORGE SHEPARD, D. D., Bangor, Me.

Rev. B. P. STONE, D. D., Concord, N. H.

Rev. EDWARDS A. PARK, D. D., Andover, Mass.

Rev. MARK HOPKINS, D. D., Williamstown, Mass.

HON. EMORY WASHBURN, Cambridge, Mass.

ABNER KINGMAN, Esq., Boston, Mass.

Rev. CHARLES WALKER, D. D., Pittsford, Vt.

Rev. H. D. KITCHEL, D. D., Middlebury, Vt.

Rev. LEONARD SWAIN, D. D., Providence, R. I.

Rev. H. M. STORRS, D. D., Cincinnati, O.

Rev. T. WICKES, Marietta, O.

Rev. J. M. STURTEVANT, D. D., Jacksonville, Ill.

S. B. GOOKINS, Esq., Chicago, Ill.

Rev. JULIUS A. REED, Davenport, Iowa.

Rev. GEORGE F. MAGOUN, Grinnell, Iowa.

Rev. T. M. POST, D. D., St. Louis, Mo.

Trustees.

Rev. JOSEPH P. THOMPSON, D. D.

Rev. Wm. IVES BUDINGTON, D. D.

Rev. MILTON BADGER, D. D.

Rev. RAY PALMER, D. D.

HENRY C. BOWEN, Esq.
 ALFRED S. BARNES, Esq.
 JAMES W. ELWELL, Esq.
 WILLIAM G. LAMBERT, Esq.
 N. A. CALKINS, Esq.
 WILLIAM ALLEN, Esq.
 SAMUEL HOLMES, Esq.
 REV. ISAAC P. LANGWORTHY.
 REV. GEORGE B. BACON.
 REV. JOHN MILTON HOLMES.
 REV. EDWARD TAYLOR.
 REV. J. CLEMENT FRENCH.
 REV. LYMAN ABBOTT.
 ROB'T D. BENEDICT, Esq.
 S. NELSON DAVIS, Esq.
 CHAS. GOULD, Esq.
 A. S. HATCH, Esq.
 JAMES M. STORES, Esq.

[OFFICERS APPOINTED BY THE BOARD OF TRUSTEES.]

Corresponding Secretaries.

REV. ISAAC P. LANGWORTHY, Boston, Mass.

REV. RAY PALMER, D. D., 49 Bible House, New York.

Treasurer and Recording Secretary.

N. A. CALKINS, New York.

The rooms of the American Congregational Union are at 49 Bible House, New York. Room of the New England Corresponding Secretary, 23 Chauncy Street, Boston, Mass.

On motion, the Rev. A. P. Marvin, agent for the American Congregational Association, of Boston, was invited to address the meeting on the subject of the erection of a library building. After listening to his remarks, Rev. W. I. Budington, D. D., introduced the following Resolution, which was adopted:

Resolved, That the Union have heard with pleasure of the project of building a Congregational House in Boston, which would be a depository of the literature and memorials of the denomination, and a home for Congregationalists, and do heartily commend it to all Congregationalists in the land, in the hope that an edifice will be erected which shall be worthy of our history, and promotive of our honor and common and wide-spread interests.

After discussing the importance of continued efforts to raise the balance of the proposed \$200,000 fund, and of the necessity of larger contributions from the churches, annually, to meet the increasing demands for aid in building houses of worship at the West and South, Rev. George F. Magoun offered the following resolution, which was adopted:

Resolved, That the churches be earnestly requested to answer the call of the trustees in their Annual Report for \$100,000 for the ensuing year, and that those which have not yet contributed to the \$200,000 fund inaugurated by the National Council at Boston, be specially exhorted to do their duty at once in this regard.

Adjourned.

N. A. CALKINS,

Recording Secretary.

The Thirteenth Social Reunion was held in the Plymouth Church, Brooklyn, at 7½ o'clock, May 10, 1866.

Hon. WILLIAM A. BUCKINGHAM, of Connecticut, presided.

Addresses were made by Rev. W. I. Budington, D. D., Rev. C. B. Boynton, D. D., Chaplain of the House of Representatives, Major-General O. O. Howard, Rev. Henry Ward Beecher, and others.

The exercises of the evening had special reference to raising funds to aid in the erection of a house of worship for the First Congregational Church in Washington, D. C. During the evening, a subscription and collection was taken up, and over five thousand dollars were raised for that purpose.

THIRTEENTH ANNUAL REPORT.

The Thirteenth Report of the Trustees of the American Congregational Union is herewith presented. The past has been a year of encouraging progress. At the conference of committees from the general associations and conferences of Congregational churches, held in this city November 16 and 17, 1864, for the purpose of considering the question of calling a general convention or council of delegates from all our Congregational churches, that question was unanimously decided in the affirmative; and among the topics recommended for consideration by that body, when together, was that of church-building. This act tended in itself to call attention to this subject. An able and thorough report upon our work, in its influence on the feeble churches aided in erecting sanctuaries, and upon the great importance of enlarging our operations so as to meet the present and immediately prospective demands of churches already existing, and of little clusters of praying men and women, north and south, east and west, that were waiting to be organized into churches, was prepared and presented by

the Rev. J. E. Roy, of Chicago, Ill. This subject was fully discussed, and its further consideration was referred to an unusually large committee, who reported a series of resolutions, amply indorsing the recommendations of the special report, and the same indorsement was made by the able committee on "Home Evangelization." Indeed, no subject was more fairly or fully before the council; none was more thoroughly considered and none more heartily commended to the churches. The committee on "Home Evangelization," after speaking of the American Home Missionary Society and the American Missionary Association, say: "And since there are some places in the country, and especially in that part of the country which has just been delivered from the curse of bondage, and has been impoverished by the war unsuccessfully waged in behalf of bondage, where churches of central influence and of the Congregational polity, that has no guilty implication with slavery to be remembered against it, might at once be prosperously established, if houses of religious worship and instruction were built, we recommend that an especial fund of \$200,000 be raised by the American Congregational Union, and expended under its direction, for the building of sanctuaries in such places." The committee on "Church-Building," reporting subsequently, say: "We further recommend that, in order to meet the increased expenditure which such an enlargement of our plan implies, and also in view of the present demand for church edifices at the West, and the prospective demand for them in the South, the sum of \$200,000 be raised at once, and that a much larger sum than has hitherto been raised for this purpose, be secured ANNUALLY to carry out the above plan." The late committee of forty-two, on raising the \$750,000 for the general work of Home Evangelization, after several meetings and careful investigation, offered the following: "Resolved, That the Council recommend to the American Congregational Union, without arresting or delaying the especial efforts now in progress or ready to be put forth in behalf of the churches needing aid for the erection of houses of worship, to call for a simultaneous collection on the Sabbath preceding Forefathers' Day, December 17, when every Congregational church, large or small, from the Atlantic to the Pa-

cific, shall contribute what it can towards the \$200,000 for church-building." These recommendations, coming up from these different stand-points and entirely harmonious, received the unanimous and hearty indorsement of the Council; and these resolutions of the council indicate unmistakably the duty of the trustees in the disbursement of much the largest part of this extra fund, should it be secured, it being especially intended for this new work in the South.

Especial appeals were recommended by the council to all the churches, on the great importance of promptly and generously meeting the wants of these organizations which were chosen as the channels for the disbursement of the \$750,000 to be raised. No provision being made by the Council for the publication or circulation of these appeals made by the committees appointed therefor, our Secretary secured the insertion of them in our religious papers, gratuitously, with one or two exceptions. He called frequent attention, through the same organs, to the proposed simultaneous collection on the 17th of December; made personal appeals to the churches, to State and local conferences; corresponded very extensively with pastors; prepared a circular setting forth what, in a few words, our great work and greater want were, and sent it to every Congregational church, large or small, known to exist in our country; and in every other available way sought to interest the giving in the object so especially under our care. Nearly one thousand churches took collections on that proposed Sabbath or the next, and quite a number of the remaining, nearly two thousand churches, have taken collections since that time. Seeing that the recommended \$200,000 had not been secured by nearly one hundred per cent., appeals were repeated early in January last through our own religious press; and finally an especial address was prepared by a committee of our board, and published in all our denominational papers, also in a circular, and was sent to all the delinquent churches, urgently soliciting the expected and much needed contribution. Responses to this last effort have been, thus far, both few and feeble. It is believed, however, that these efforts will be productive of more ample returns hereafter.

Our receipts in the first few months of this year up to December 17, were very small, as

our giving churches, intending to take collections, generally deferred them to that day. For the year ending May 1, 1866, they have been \$123,216.06. This, with the balance in the treasury at the beginning of the year, of \$13,030.81, made our available resources for the year \$136,246.87.

While this is very much below the sum so strongly recommended by the National Council, and as much below the real wants of our needy churches, it is so much above what has hitherto been secured for this church-building work, and the whole subject has now been so fully brought before the reading and giving public, that we find abundant occasion for thanksgiving and hope. It must be that those churches which have not given this last year will make contributions the coming year, and those having now given will so feel its blessedness that they will secure for this great and growing object an annual place upon their calendar, and our great work so well inaugurated will go forward with the energy and enlargement the exigencies of the times so imperiously demand.

In our *ordinary* church-building work, the past has been a prosperous year. We have paid last bills on thirty houses of worship for thirty Congregational churches. In Maine, three; in Massachusetts, one; in New York, four; in Michigan, four; in Wisconsin, three; in Illinois, six; in Iowa, six; in Minnesota, one; in Missouri, one; in California, one; total, thirty; at an expense of \$11,400, or an average of \$380 each.

As has already been said, the large sums recommended by the National Council contemplated an *especial* work, more southerly and in the far South,—a work “in the regions lying beyond” our ordinary line of work. To fix any specific rules applicable to every case,—to know just what to do and what not to do, especially after it was found that but a little more than half the hoped-for means could be now furnished,—has been a matter deserving and receiving the serious, repeated, and protracted consideration of this board. The desire and purpose have been to do the most good to the most of the needy with the resources at our command. Where larger sums than five hundred dollars have been invested or pledged, ample security for the safety of that amount has been required, a guarantee of its return in case of the failure of

the enterprise has in all cases been exacted, and a partial or full reimbursement of our treasury for that excess has been, in most cases, provided for. Where the laws of the State will allow, we have taken a deed of the building lot with all its appurtenances, in the name of the American Congregational Union, to be held in trust for the Congregational church intending to build and worship on it. Upon these principles we have loaned and given as follows, namely, New Orleans, La. \$23,500; Washington, D. C., \$13,550; Baltimore, Md., \$7,000; Pittsburg, Pa., \$4,500; Newbern, N. C., \$3,200; Kansas City, Mo., \$500; total, \$52,250. It must be borne in mind that these especial and large appropriations have been made in strict accordance with the directions of the National Council and that for such a specified purpose alone was so large a sum recommended to be raised.

We now stand pledged to twenty-nine churches, whose sanctuaries are being built, in the gross number of \$12,050 in our ordinary work. In our *especial* work of disbursing the larger fund, we stand pledged to Baltimore, Md., \$3,000; to Memphis, Tenn., \$11,000; to La Clede, Mo., \$1,000; to Williams' Bridge, N. Y., a gift of \$500 and a loan of \$1,500; to Kansas City, Mo., \$3,000; New Cambria, Mo., \$300, additional to \$500 previously pledged; to Brookfield, Mo., \$2,000; to Olathe, Kan., \$1,000; to Albany, Kan., \$400; to North Lawrence, [Kan., \$1,750; to Atlanta, Ga. (Freedmen's Church), \$1,000; to Landis, N. J., \$1,000. Total thus pledged, in loans mostly on good security, \$27,450.

No investments or pledges have been made in behalf of these enterprises in the Southwest and South without the personal investigation of some competent person or persons in our interest or by our appointment, and then not until, by ample correspondence, satisfactory assurances have been given that titles are unquestionable and the enterprise has the usual elements of success.

But our work South has but begun. We are in correspondence with other places where the nuclei are gathering and developing, and for which large aid will be sought.

Missouri is calling for much already. The agent of the American Home Missionary Society for that State sends word in advance that eighteen of the feeble churches there will at-

tempt to build the present season, and all will want large help.

The West proper is calling much more loudly than ever before, and our polity is extending over the new regions in that direction more rapidly than ever before. In a word, the work this Union is now called upon to do, and is expected to do for Christ and our country, is very great, is very important, and the means to do it have not been at all adequate. In view of both these facts, the trustees have felt the importance of increasing their own working force. Hitherto one Corresponding Secretary has been deemed sufficient, with such collateral aid as could be secured by the co-operation of pastors and other friends of this cause. But the new and extensive southern field, which has been so largely opened to us, and the increasing demands for church-building in the West have necessitated such an amount of correspondence, of traveling, of public presentation of this work, and personal intercourse and negotiation, as to render it impossible for one man to perform it.

The trustees, after conference with many who have been interested in this work from its beginning, voted unanimously to appoint an additional Corresponding Secretary to occupy the office in this city, now at No. 49 Bible House, who will attend more especially to all our work out of New England, leaving that field to the present incumbent, who will still remain at 23 Chauncy Street, Boston, Mass. The two secretaries will cross each other's lines with perfect freedom when convenience or the general good may require it; will together examine all applications for aid, and agree upon what shall be laid before the trustees, and in every way practicable co-operate so as to secure the largest means with which to do the most work in the places where it is most needed.

In seeking for the right person to fill so important a position as that just named, the attention of this board was providentially directed to the Rev. Ray Palmer, D. D., of Albany, N. Y., to whom a unanimous call was extended; and it is now our pleasure to announce his acceptance of the same, and that

he has already entered upon his duties, and can now be addressed at our rooms, 49 Bible House, New York City. The trustees are happy in being able to secure a man so widely and favorably known to our churches, and one who can bring to our great and growing work an experience so ripe, a judgment so clear and sound, and a character so unsullied and pure.

In regard to funds for future operations, while it is expected that much of the large amount paid or pledged within the last few months will be ultimately returned to our treasury for re-investment, it is also true, first, that none will be so returned for two years, and the most of it not until a much later period; and, secondly, it is a truth, and an important truth for every pastor and every church to know, that IMMEDIATE wants are pressing us with a cry we can not satisfy; and nothing short of \$75,000 to \$100,000 a year, for how long a time we can not foresee, will meet the just demands of our own needy churches, struggling to build houses of worship. It is our firm conviction that no amount below this sum will keep us so in the field as to justify even a place for us in it at all. It were as well to abandon it *in toto* as not *now* to meet the crisis. We have invoked an open door, and God has opened it and bids us enter in. We can not go in with empty hands. And to supply our treasury with the sum named need inflict no heavy burden on any church, nor supplant any equally needy object. All that is wanted is a sure place for itself with every church, and a regular collection every year, just as the other great benevolences have theirs; and then we will save to Home Missions many an annual salary, and raise up for Foreign Missions and all other good causes churches that will be sending in their little rills and presently larger streams, and so return to other causes, for the sake of which this now has the "go-by," quite as much very soon, and ere long much more than we now ask for our enlarged work. One hundred thousand dollars from May 1, 1866, to May 1, 1867, is the least sum we dare ask for. Shall we have it?

SUMMARY OF TREASURER'S REPORT.

The American Congregational Union in account with N. A. CALKINS, Treas.

DR.

May 1, 1866. To appropriation paid to Congregational Church —		At East Prairieville, Minnesota, . . .	350 00
At Patten, Maine, \$500 00		Bevier, Missouri, . . .	500 00
Presque Isle, Maine, 350 00		Cache Creek, California, . . .	400 00
Rumford, Maine, 400 00		Pittsburgh, Pa., . . . \$4,500 00	
	\$1,250 00	New Orleans, La.	23,500 00
At Somerset, Mass.	450 00	Baltimore, Maryland, 7,000 00	
Flatbush, New York, \$100 00		Newbern, N. C.	3,200 00
Jamesville, New York, 150 00		Kansas City, Missouri, 500 00	
Grand Island, N. York, 400 00		Washington, D. C., . . .	13,550 00
Turin, New York, 200 00			52,250 00
	850 00	To salaries Corresponding	
At Grand Ledge, Mich. \$250 00		Secretary, Recording	
Keeler, Michigan, 300 00		Secretary and Treas-	
Lawrence, Michigan, 500 00		urer, and Clerks, . . .	\$3,925 00
Olivet, Michigan, 450 00		traveling expenses Cor-	
	1,500 00	responding Secretary,	
At Bloomfield, Wis. \$400 00		Treasurer and Special	
Grand Rapids, Wis. 400 00		Agent,	538 38
Princeton, Wisconsin, 100 00		postage, revenue stamps,	
	900 00	stationery, advertising,	
At Blue Island Ill. 400 00		annual reports, and in-	
Prairie City, Illinois, 500 00		cidental expenses, . . .	597 19
Paxton, Illinois, 500 00		discount on uncurrent	
Lacon, Illinois, 500 00		funds, expenses of col-	
Sycamore, Illinois 300 00		lection, and counterfeits, 120 62	
Amboy, Illinois, 300 00		Rent of office,	253 00
	2,500 00	Subscriptions to "Congre-	
At Davenport, Iowa, \$500 00		gational Quarterly,"* . .	43 50
Cedar Falls, Iowa, 300 00			5,477 69
Dewitt, Iowa, 500 00		Total disbursements, . .	\$69,127 69
Lewis, Iowa, 500 00		Amount pledged to forty	
Iowa Falls, Iowa, 400 00		churches,	\$39,500 00
Waverly, Iowa, 500 00		Unappropriated balance	
	\$2,700 00	in treasury,	27,619 18
			67,119 18
			\$126,246 87

CR.

May 1, 1866. By balance in		Iowa,	\$1,902 60
treasury, May, 1 1865, . . .	\$13,030 81	Missouri,	1,118 00
By contributions received —		Kansas,	502 32
From Maine,	\$3,592 49	Nebraska,	78 85
New Hampshire,	4,945 42	Colorado,	125 65
Vermont,	2,748 98	† California,	15 00
Massachusetts,	46,658 68	Oregon,	55 50
Rhode Island,	4,561 32	Tennessee,	85 00
Connecticut,	17,978 48	South Carolina,	2 50
New York,	22,832 80	India,	53 00
New Jersey,	1,404 21	Turkey,	10 00
Pennsylvania,	730 70	Prince Edward's Island, .	20 00
Delaware,	5 00	Unknown,	15 00
Maryland,	101 09	By balance from National	
Washington, D. C., . . .	90 70	Council,	68 71
Ohio,	4,683 67	sale of year books, . . .	4 60
Indiana,	221 98	interest on balance in	
Illinois,	3,833 82	treasury,	617 19
Michigan,	2,046 11		\$123,216 06
Wisconsin,	1,503 77		\$136,246 87
Minnesota,	602 90		

* Those ministers who take a collection WITHOUT EXPENSE TO OUR TREASURY, have been entitled to the "Quarterly" if they desire it on those conditions.

† 27 Churches in California have contributed \$865.80 in coin, which is subject to the order of our Treasurer.

NEW YORK, May 3, 1866.

We have examined this account of the Treasurer of the American Congregational Union and find it correct.

A. S. BARNES, }
S. N. DAVIS, } Auditors.
JAS. W. ELWELL, }

The American Congregational Association.

BUSINESS MEETING.

AGREEABLY to notice in the *Congregationalist* and *Boston Recorder*, the Thirteenth Annual Meeting of the American Congregational Association was held on Tuesday, May 29, at 12 M., in the rooms of the Association.

The President not being present, Dea. Julius A. Palmer, one of the Board of Directors, was elected President *pro tempore*. Prayer was offered by Rev. John O. Means, of Roxbury.

The records of the last annual meeting were read and approved.

The Report of the Board of Directors was read by the Corresponding Secretary, accepted by the body, and referred to the Board of Directors to be printed.

The Report of the Treasurer was read by him, and similarly disposed of.

A financial statement was made by the Financial Agent, Rev. Mr. Marvin, of a hopeful character.

It was voted, That the Treasurer be instructed to secure insurance, not exceeding \$7000, upon the Library owned by this Association.

It was voted, That we, composing this annual business meeting of the American Congregational Association, feeling the importance of securing the full sum of fifty thousand dollars, as a foundation for the Congregational House, do pledge ourselves to use our personal influence to raise what we can for this purpose, on or before July 1st ensuing, to bind the subscription already pledged.

The following officers were chosen for the year ensuing, viz.:

President.

EDWARD S. TOBEY, Esq., Boston.

Vice Presidents.

Rev. GEORGE E. ADAMS, D. D., Brunswick, Me.

Hon. WM. W. THOMAS, Portland, Me.

Rev. NATHANIEL BOUTON, D. D., Concord, N. H.

Hon. WM. C. CLARKE, Manchester, N. H.

Rev. SILAS AIKEN, D. D., Rutland, Vt.

" JOHN A. ALBRO, D. D., Cambridge, Ms.

" JACOB IDE, D. D., Medway, Ms.

" SETH SWEETSER, D. D., Worcester, Ms.

Hon. SAMUEL WILLISTON, Easthampton, Ms.

Rev. THOMAS SHEPARD, D. D., Bristol, R. I.

Hon. AMOS C. BARSTOW, Providence, R. I.

Rev. LEONARD BACON, D. D., New Haven, Ct.

Hon. WM. A. BUCKINGHAM, Norwich, Ct.

Rev. JOSEPH P. THOMPSON, D. D., New York City.

" RAY PALMER, D. D., New York City.

" WM. I. BUDINGTON, D. D., Brooklyn, N. Y.

" NATHAN A. HYDE, Indianapolis, Ind.

" ISRAEL W. ANDREWS, D. D., Marietta, O.

" SAMUEL WOLCOTT, D. D., Cleveland, O.

" JULIAN M. STURTEVANT, D. D., Jacksonville, Ill.

" SAMUEL C. BARTLETT, D. D., Chicago, Ill.

Hon. CHARLES G. HAMMOND, Chicago, Ill.

Rev. JOHN J. MITER, Beaver Dam, Wis.

" TRUMAN M. POST, D. D., St. Louis, Mo.

" ASA TURNER, Denmark, Io.

" JESSE GUERNSEY, Dubuque, Io.

" GEORGE MOORE, Oakland, Cal.

" HENRY WILKES, D. D., Montreal, C. E.

Directors.

EDWARD S. TOBEY, Esq., Boston.

GARDNER GREENE HUBBARD, Esq., Boston.

JULIUS A. PALMER, Esq., "

ABNER KINGMAN, Esq., "

Rev. RUFUS ANDERSON, D. D., "

" AUGUSTUS C. THOMPSON, D. D., Roxbury.

JOHN FIELD, Esq., Boston.

Rev. ELIHU P. MARVIN, Boston.

" WILLIAM BARROWS, Reading.

" ALONZO H. QUINT, New Bedford.

" HENRY M. DEXTER, D. D., Boston.

" ISAAC P. LANGWORTHY, "

JAMES P. MELLEDEGE, Esq., "

Corresponding Secretary and Librarian.

Rev. ISAAC P. LANGWORTHY, Boston.

Recording Secretary.

Rev. HENRY M. DEXTER, D. D., Boston.

Treasurer.

JAMES P. MELLEDEGE, Esq., Boston.

Auditor.

CHARLES STODDARD, Esq., Boston.

It was voted, That, in the judgment of this Association, it is expedient for the Directors, as soon as the financial condition of the Association will allow, to take measures for se-

curing the *entire services* of some suitable person as Corresponding Secretary.

On motion, adjourned, *sine die*.

Attest.

HENRY M. DEXTER,

Recording Secretary.

THIRTEENTH ANNUAL REPORT.

In again addressing their constituency in this annual summary of their work, the Directors of the American Congregational Association are compelled to speak of hope deferred. The principal object upon which they have set their hearts, and upon which they have given much thought and bestowed much labor, is not yet realized. While the Library is, perhaps, as a definite ultimatum, the great thing to be secured, and small but invaluable accessions have been made to it during the past year, still, even the Library, could it be enlarged quite up to our highest measure, would be without a place to hold it at all secure, and then would be essentially inaccessible, and hence comparatively useless. But we can not reach this ultimatum without first securing what is obviously first demanded, — the house before the family, the place before the thing to occupy it. Finding that all general appeals for funds with which to erect the long-talked-of "Congregational Home" in Boston, its most fitting place, were proving ineffectual, and having received the cordial indorsement of the National Council and a hearty commendation to the churches, the Directors arranged for an *especi* effort to raise \$100,000, or at least one half that amount, at the earliest possible time. At a regular meeting, held June 8th, 1865, Rev. A. P. Marvin was invited to engage for one year in the work of securing subscriptions in Boston and vicinity, and indeed anywhere, for the erection of a suitable fire-proof building adapted to the growing wants of the Library, and the convenience and aids of the ministry and membership of our churches. He entered upon this service July 18th, 1865, and has given it his whole time. He has presented the cause in all the pulpits to which he could gain access; has visited the cities and larger towns of the Commonwealth, as well as of Connecticut and Rhode Island; has brought the subject to the notice of the reading public through the two denominational papers of

our city; has held one public meeting here in the especial interest of this object, and, indeed, has not intentionally left any means untried which promised any good. Those whom he has personally seen have received him kindly, and are better informed than hitherto as to the importance of the object itself, and a few have contributed or pledged help with commendable liberality. As yet, however, there is no such general appreciation of the necessity for such a building to make such a Home and center for our denominational purposes as our deep-seated, long-suffered wants demand. Without church-courts, and not desiring them; without concentrated ecclesiastical authority, and necessarily precluded from ever either wanting or having it; without any power to enforce or exact uniformity in many details of worship or service for Christ and the world, even where diversity may not be wise; without a manual of doctrine or discipline, except the New Testament, upon which to try and test every individual and every church claiming fellowship, we have the greater need of a safe garner for the practices as well as the published principles of the founders of our New England Congregational churches, for the decisions of our councils, for the records of the work and progress of our churches, for the histories of our cities and towns, for the membership and graduations of our literary institutions, for the serial literature of our day, and of all past days since the American press sent forth its first issues, — a safe garner of all that is preserved and can be secured from the common waste of time, that will illustrate our religious doctrines, practices, and principles from the days of the apostles to the present hour. And we need, scarcely less, suitable rooms in which the descendants of our noble sires may gather and feel at "home" — may gather, consult and pray; where the laborer in the far East may meet the laborer from the far West, and both may greet those who come down from the chilly North, and who come up from the balmy South; and where all that is known of our Congregational history may be found, may be consulted, and thus may be borne to the remotest borders of this great and widening country. Men are more and more seeking knowledge of this sort here where there is now probably more than in any other library in the land; but where

alas, there is so little compared with what there might be, and that little is so exposed that we may be in danger of not appreciating what we really have, or of very long preserving it. Calls in person, and by letter, from all parts of our country for information touching our polity, the usages of the fathers in matters of discipline, the results of councils and their acknowledged authority, church manuals and histories, are multiplying; and to answer such wisely is becoming more and more important. We have some of the facilities,—but too few! The day is passing when the all-needed materials can be gathered. No time should be lost. Much can now be done, which can not be done but a very few years hence.

But the SOCIAL value of this needed structure can not be over-estimated. Our brethren of other names, *with* their centralized governments and denominational courts, are wise enough to superadd the "Home" not merely as a garner for denominational memorials, but for reunions, for discussions, and adjustment of questions at issue or their preparation for the appointed adjudications. Much more do we, *WITHOUT* such courts or fixed tribunals, need such a "Home" or center where what we have written or printed that would be helpful may be found, and what we desire may be secured, and what may be known may be communicated; a denominational exchange, a bulletin; a receiving and disbursing bureau, which shall be a school, a Home, an armory, a treasure-house, a resting-place for our membership from the Lakes to the Gulf, from the Atlantic to the Pacific, as they shall pass this way, or journey thither to find out the way of the apostles and pilgrims in planting the institutions of religion for the world.

To this end we must have \$100,000 in the least possible time, to which we must look for supplementary gifts, by wills and otherwise, until this association shall be the power for good in the land, for which it is so well adapted.

A few friends in Boston and vicinity have entered into this plan with liberal views, and proposed gifts. But the masses even of our own city and vicinity fail to see the great and immediate need of the structure it is proposed to rear. The directors are feeling more deeply than ever what they have long appre-

hended, viz.: that their ultimate success is mainly dependent on the benefactions of the very few who can appreciate an object so wide in its compass, so general in its plans, so remote in its bearings, though so certain and immediate and continuous in its influence for good. Our English Congregational brethren in efforts for a similar purpose are going over the same ground for renewed subscriptions, and are happy in finding their friends doubling, three-folding, and even five-folding their original pledges. Thus they hope soon to realize the large amount, at least \$350,000 in coin, proposed to be raised. If driven to this extremity, the directors of this association will hope to find similar generosity among the real friends of this enterprise. While it is not for Boston, but is to be in Boston, it is nevertheless very difficult for the most of those outside our city limits and the immediate vicinity to comprehend that this is not a local enterprise. So that there seems to be a necessity for putting it fully and fairly on its way for its great work, by the munificence of those who will immediately surround it. It does and must appeal to Boston capital, Boston intelligence, Boston pride, Boston principle, for its thorough beginnings. It will become national and public as other great enterprises have become national and public, after Boston wealth has put them to public uses. As our denomination is sending out its wires into all parts of our land and becoming itself national, so much the more it now needs this central point fixed and endowed with all that can give it moral weight and efficiency; and thus it will be as potent and as useful in its influence and control among us as the higher ecclesiastical courts of other sects are among them; and this without any interference with personal or particular church-rights. There can be no question in the minds of all who know and appreciate the facts, as to the importance of the immediate funding and establishing this long-talked-of "Congregational Home." Now, where are the noble and far-seeing few who will generously meet the exigency, and place this association upon a safe living basis? Where is the one true lover of the principles of the founders and fathers of New England, who will magnanimously adopt this enterprise as his own, to see it quickly and fairly on its way to a suc-

cess, a good beginning will insure? Precious memories, and grateful offerings, and rich rewards are in reserve for such benefactors. About \$40,000 are pledged towards the first 50 of the \$100,000 now earnestly sought for. But a few weeks remain in which to secure the remaining 10,000 to bind what is already pledged. The directors do most earnestly bespeak the good offices of their friends, that at least this small sum may be at once secured. We have too much not to have more,—too much to be lost or longer jeopardized by being in a place so insecure.

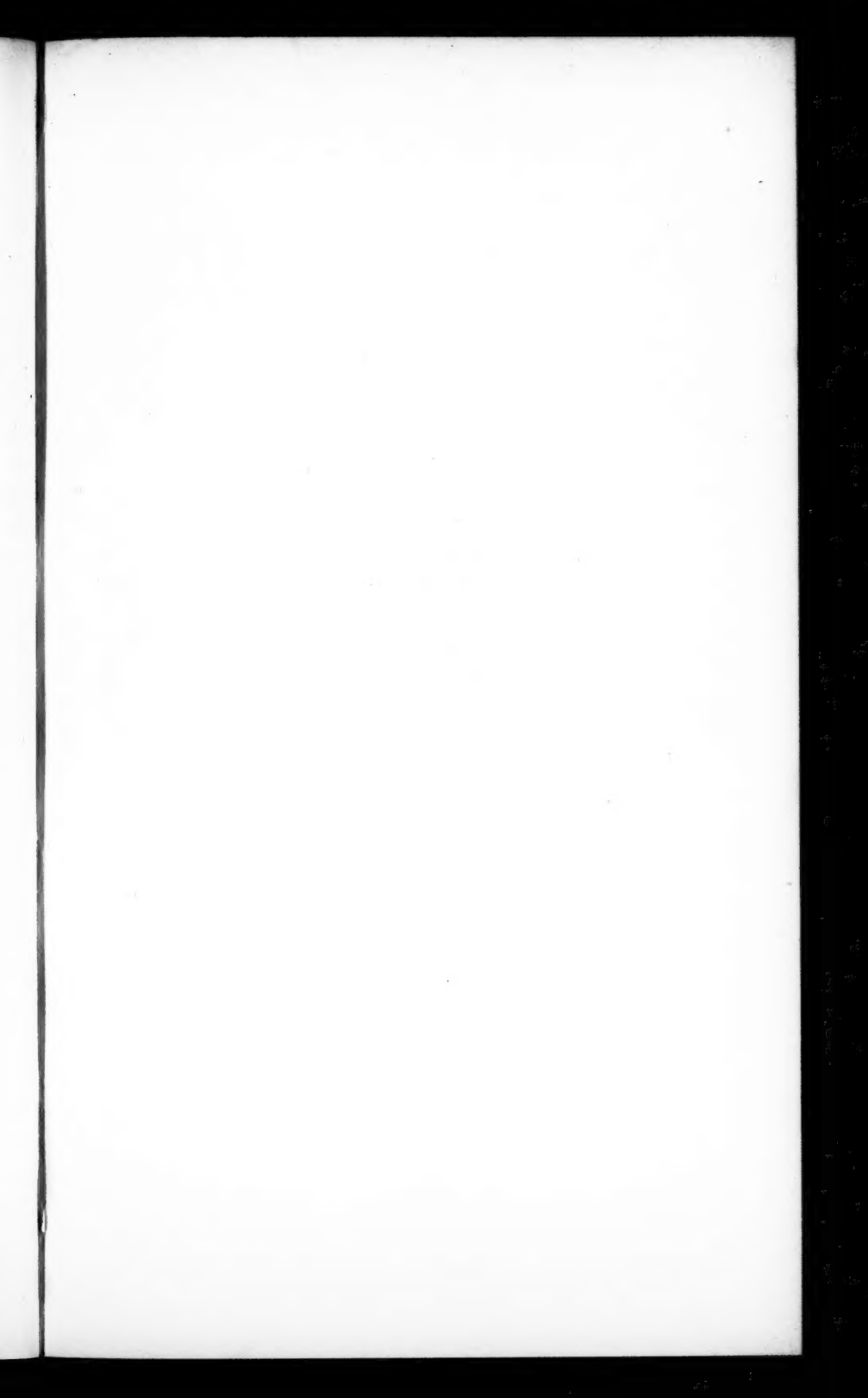
As already intimated, some valuable books and pamphlets have been added to the library during the past year. Among them is a complete set of Owen's works, a gift from the Rev. T. Atkinson, of Nahant, to whom this association has been frequently made a large debtor before. Brooks' Puritans, Hutchinson Papers, Young's Chronicles of the Pilgrims; Punchard's, Dexter's, Buck's, Wardlaw's, and Davis's treatises on our polity in its various relations have been secured. We have placed upon our shelves 375 bound volumes, which are new here, so that our whole number of bound volumes is 5,142. We have added 56 bound volumes to our duplicates, making, 547 duplicates. We have of pamphlets, now

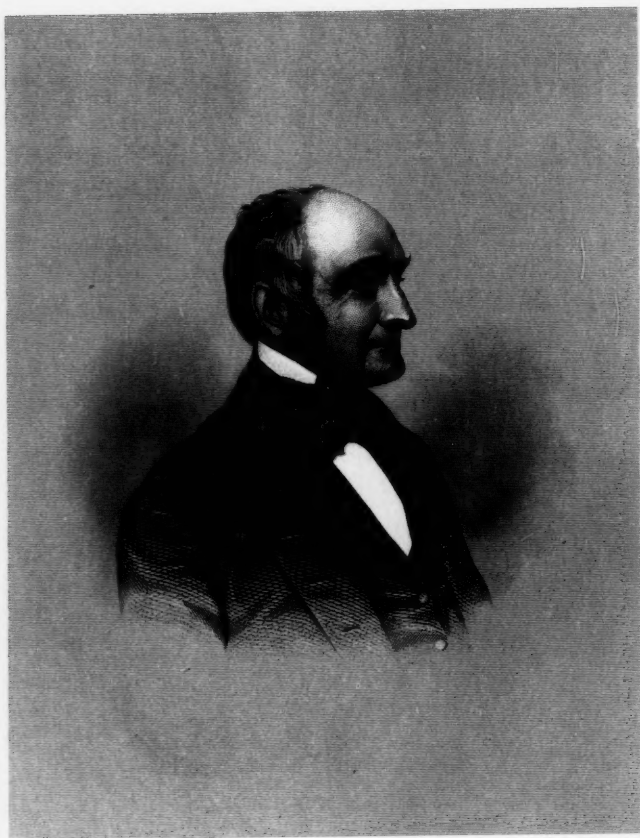
assorted, arranged, and made accessible, 27,244, some of which are of great value, and many of which are waiting the means to be bound for safety and more convenient use. We have also 10,651 pamphlets, also assorted and arranged, which are duplicates for exchange or sale; making a total of pamphlets of 37,895.

But we have abundant room for both books, and pamphlets, and let none fear of duplicating what we have. Duplicates are the capital of our librarian, by the help of which, in exchange, or by sale, he has added many a valuable work to our shelves.

We are expecting to receive nearly or quite complete files of our denominational religious papers from the American Board, with the understanding that they are to be arranged and stitched or bound, so as to be made available to the public benefit. Will not some friend of our religious order and literature give us the means of completing and binding these files of papers, which, of themselves, would be a valuable library? There is a great work to be done in this direction, and may God engage his people in its speedy accomplishment. In behalf of the directors,

ISAAC P. LANGWORTHY,
Cor. Sec.





Eng^d by G.E. Ferrie & Co N.Y.

Affectionately
truly yours
D. Green.

